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वि. भा. ग्रन्थमाला—५

V. I. Series—5

THE ETYMOLOGIES OF YĀSKA

By

SIDDHESHWAR VARMA,
S'āstrī, M.A. (Pb.), D.LITT.² (London)

With the assistance of

BHIM DEV,
S'āstrī, M.A., M.O.L. (Pb.)

MEHAR... HIRAM
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First Edition, 1953

Editorial

In the middle of October, 1943 Dr. Siddheshwar Varma sent me his nobel offer to serve our Institute, in honorary capacity, with effect from the afternoon of November 4, 1943, being the very day in the forenoon of which he was due to retire from his service as Professor of Sanskrit at the State college at Jammu. It is very pleasant, indeed, to recall to-day, after full ten years, how when I was on a short visit to him, in the same connection, on November 2, 1943, he placed in my hands, as if in further confirmation of his already fairly effective association with the Institute, the manuscript of the present scientific treatise which it is now the privilege of our Institute to send forth for the benefit of all those who might be interested in the subject treated herein. That the Institute was not able to publish it earlier has been due, mainly, to the extremely difficult situation which it has had to face during the past few years following its disruption at and displacement from Lahore in 1947.

In the course of the usual editorial treatment accorded to this work, the following few other requirements, too, towards its final preparation for the press have been met :—

1. A uniform pattern of presentation has been evolved, under which each base is accompanied by (a) the relevant Vedic text-reference, (b) full citation, in Devanāgarī script, of Yāska's comment, (c) indication of the declensional form actually used in the original text and (d) the relevant Pada-pāṭha showing agreement or disagreement with Yāska.

2. The Chapter IV, originally, named, '*Supplementary Notes*' has been merged, with the approval of the author, in the Chapter III. The author has written out, on the basis of the relevant materials that were placed at his disposal for this purpose, the present Chapter IV, namely, '*Yāska and the Padakāras*' to present a comparative view of Yāska's and the Padakāras' respective contribution in respect of the Vedic etymologies.

3. The following four indices have been furnished towards facilitating the work being made utmost use of in further study of its subject :—

- (i) *Index of Words Etymologised by Yāska.*
- (ii) *Reverse Index of Etymologised Words.*
- (iii) *Index of Basic Vocabulary of Yāska's Etymologies.*
- (iv) *Index of Comparative Linguistic Vocabulary.*

4. The Appendix incorporating 143 additional etymologies, fished up in the course of the editorial check-up, has been prepared under instructions of the author who has personally added necessary linguistic data.

It gives me pleasure to record here my great appreciation of my Under Editor, Shri Bhim Dev's intensive and effective collaboration that has been the ever dependable guarantee behind the consummation of the very hard task of the preparation of the present highly technical and specialistic Volume for and of seeing it through the press. The Institute scholars, Syts. Ramanand, Srikanth and Durga Datt have also ably assisted in this work, in particular, in correcting the proofs. Shri Madan Mohan, another scholar at the Institute, has inserted in this work the Devanāgarī citations from the *Nirukta*. The learned author himself has always been very prompt and regular in checking the final proofs and attending to the other numerous things referred to him from time to time. The book has been printed and made up, from start to finish, at our own Institute Press under the supervision of its Superintendent, Shri Deva Datt and its Manager, Shri Rewat Ram who have taken every care to see that every bit of detail was well attended to. I am deeply grateful to all these comrades as well as all other assistants for having thus carried out their respective assignments in a most conscientious manner.

V. V. R. Institute,
Hoshiarpur,
September 30, 1953.

VISHVA BANDHU

Contents

	Page
Editorial	V
Abbreviations :	
I. Texts	IX
II. Languages	X
Preface	XI
 The Etymologies of Yāska :	
Chap. I YĀSKA AS AN ETYMOLOGIST	3
Chap. II THE CHARACTERISTICS OF YĀSKA'S ETYMOLOGIES :	
(a) The phonetic principles of Yāska's Etymologies	10
(b) Yāska's Etymologies had a sound phonetic basis	15
(c) Characteristic features of Yāska's Etymologies	16
(d) A brief discussion of the types of these Etymologies	17
Chap. III TYPES OF YĀSKA'S ETYMOLOGIES :	
A The etymologies, possibly based on 'contamination'...	33
B " " indicating mechanical nature	35
C " " " Yāska's poverty of imagination	36
D " " entirely acceptable to comparative philology	39
E " " phonologically sound, but semantically unacceptable...	54
F " " partly acceptable to comparative philology	58
G " " probably acceptable	61
H " " possibly acceptable	67
I " " which are primitive	72
J " " dominated by the theory of the verbal origin of nouns	85
K " " which read verbs even in suffixes...	94
L " " which read even a single letter as a 'condensed word'	95
M " " which are of popular origin	100
N " " " " loose, with disregard of vowels	105
O " " " " " of consonants	111
P " " " " " with unexpected prothetic consonants	113

	Page
Q The etymologies, which are loose, showing an unexpected elision of initial consonants	113
R " " " are with disregard of both vowels and consonants	... "
S " " " " primitive and erroneous	... 115
T " " " " absurd	... 118
U " " " " obscure	... 122
Chap. IV YASKA AND THE PADAKĀRAS :	
(a) Etymology, the Basis of Word-analysis	... 150
(b) The Conventions of Padakāras	... "
(c) Yāska's Deviations from the Padakāras	... 152
(d) Yāska's analysis in the light of Padakāras' Conventions	... 154
(e) Conclusions from the above specimens	... 178
INDICES :	
I—Index of Words etymologised by Yāska	... 183
II—Reverse Index of Words " " "	... 193
III—Index of Basic Vocabulary of Yāska	... 203
IV—Index of Comparative Linguistic Vocabulary :	
(A) Indo-European Languages	... 216
(B) Indo-Iranian " "	... 222
(C) Indo-Aryan " "	... 223
(D) Basic Indo-European Postulates	... 223
APPENDIX :	
Types C, D as noted above in Chap. III	... 231
Type E " " "	... 233
Types F, G " " "	... 234
Type H " " "	... 235
" I " " "	... 236
" J " " "	... 237
Types L, M, N " "	... 238
Type O " " "	... 239
Types R, T " " "	... 241
Type U " " "	... 242
I—Index of Appendix Words, Etymologised by Yāska	... 245
II—Reverse Index " " " "	... 246
Additions and Corrections	... 247

Abbreviations:

I Books

- A-Prā.* = Atharva-Prātisākhya, ed. Surya Kīnta, Lahore, 1931.
Āp-Sr. = Āpastamba-Srautasutra, Bib. Ind., Calcutta.
AV. = Atharvaveda.
BDG, *GG.*, *BG.* } = Brugmann, K., + Delbruck, B : Grundriss der vergleichenden Grammatik der Indo-germanischen Sprachen.
GW. = Grassmann, H. : Wörterbuch zum Rigveda, Leipzig, 1873.
HIG. = Hirt, H. : Indo-germanische Grammatik, Vol. II, 1923.
IF. = Indo-germanische Forschungen.
JAOS. = Journal of American Oriental Society.
Kh. = Khila Suktas of RV.
KS. = Ka haka-Saṁhitā.
KZ. = Kuhn, A. + Aufrecht, Th., Zeitschrift für vergleichende Sprachforschung.
MS. = Maitrāyaṇī-Saṁhitā.
MW. = Monier Monier-Williams : A Sanskrit-English Dictionary, Oxford, 1899.
N. = Yaska : Nirukta, ed. L. Sarup, Lahore, 1927.
Nigh. = Nighaṇṭu, Bib. Ind., Calcutta.
NS. = Nirukta with the commentary of Skandasvāmin and Maheśvara, ed. L. Sarup, Lahore, 1928—1934.
NW. = Neisser, W. : Wörterbuch des Ṛgveda, Pts I and II, Leipzig 1924 and 1930.
ORN. = Oldenburg, H. : Ṛgveda, Textkritische und exegetische Noten, Berlin, Pts. I and II, 1909 and 1912.
Pā. = Pāṇini's Aṣṭādhyāyī.
PP. = Padapāṭha or Padakāra.
PW. = St. Petersburg Sanskrit Wörterbuch, von Böhtlingk, O., und Roth, R., 1855—1875.
RN. = Rajavade, V. K. : Yāska's Nirukta : Text and Exegetical Notes, Poona, 1940.
RNM. = Rajavade, V. K. : Translation of Nirukta into Marāṭhī, Poona, 1935.
Ṛ-Prā. = Ṛgveda-Prātisākhya, with the commentary of Uvaṇa, ed. Mangal Dev Shastri, Allahabad, 1931.
RV. = Ṛgveda.
Sā. = Sāyaṇa.

SB.	=	<i>Śatapatha-Brahmaṇa</i> .
SN.	=	Sköld, H. : <i>The Nirukta</i> , Lund, 1926.
SV.	=	<i>Sāmaveda</i> .
TĀ.	=	<i>Taittiriya-Āraṇyaka</i> .
Tāṇ-Bra	=	<i>Tāṇḍya-Brahmaṇa</i> .
TB.	=	<i>Taittiriya-Brahmaṇa</i> .
T-Prā	=	<i>Taittiriya-Prātiśākhya</i> , Mysore, 1906.
TS.	=	<i>Taittiriya-Saṁhitā</i> .
V-Prā.	=	<i>Vājasaneyi-Prātiśākhya</i> of <i>Kātyāyana</i> , ed. V. Venkatarama Sharma, Madras, 1934.
VS.	=	<i>Vājasaneyi-Saṁhitā</i> .
VVP.	=	<i>Vishva Bandhu: Vaidika-Padānukrama-koṣa</i> , Vol. I, pt. I, Lahore, 1942.
WAG.	=	Wackernagel, J. : <i>Altindische Grammatik</i> , Göttingen, 1896-1930.
WSG.	=	Whitney, W. D. : <i>Sanskrit Grammar</i> , New Haven, 1988.
WSR.	=	Whitney, W. D. : <i>Supplement to WSG.: Roots etc.</i> , Leipzig, 1885.
WW.	=	Walde, Alois und Pokorny, Jullius. : <i>Vergleichendes Wörterbuch der Indo-germanischen Sprachen</i> , Berlin und Leipzig, 1930.
WZKM.	=	<i>Wiener Zeitschrift für die Kunde des Morgenlandes</i> .
YV.	=	VS.

II Languages

Alb.	=	Albanian	Indo-Ir.	=	Indo-Iranian
Anglo-Sax.	=	Anglo-Saxon	Lat.	=	Latin
Arm.	=	Armenian	Lett.	=	Lettish
Av.	=	Avestan	Lith.	=	Lithuanian
Bulg.	=	Bulgarian	Nor.	=	Norwegian
Dial.	=	Dialect	OIA.	=	Old Indo-Aryan
Eng.	=	English	Pah.	=	Pahlavi
Gal.	=	Galic	Panj.	=	Panjabi
Germ.	=	German	Pers.	=	Persian
Goth.	=	Gothic	Prus.	=	Prussian
Gr.	=	Greek	Russ.	=	Russian
IA.	=	Indo-Aryan	Skt.	=	Sanskrit
Ice.	=	Icelandish	Slav.	=	Slavonic
Indo-Eur.	=	Indo-European	Swed.	=	Swedish

Preface

The object of the present treatise is a complete, critical and systematic examination of the etymologies of Yāska in the light of comparative philology. A closer study of these etymologies is now all the more necessary, when we take into account the fact that opinions about the quality of these etymologies differ widely. While orthodox tradition in India hails Yāska as the premier etymologist of India and often tends to identify his work with that *Nirukta* which is esteemed as one of the six auxiliary sciences of the Vedas, even a modern writer like Sköld, speaking about Yāska's etymologies, says '...we ought rather to be astonished, because the *Nirukta* contains so many good and true etymologies as it does'¹. Similarly, according to Dr. Sarup, Yāska is 'the first to claim the scientific foundation, and also the first to formulate the general principles for etymology'². On the other hand, V. K. Rajavade, in his remarkable edition of the *Nirukta*, says 'The *Nirukta* does not deserve these high compliments ; it is not a science but a travesty of science.' And, again, '...the derivations given by Yāska have nothing to do with sound-laws'³. The present treatise, by a close examination of Yāska's data, is an attempt to evaluate these etymologies and to show that though of a primitive character, they were, on the whole, not unscientific.

This treatise is divided into the following four chapters:—

I. Yāska as an Etymologist. It has been shown that Yāska was a remarkable etymologist, far in advance of his times. An attempt has been made to deduce the phonetic laws which were the foundation of his etymologies. But for the primitive age in which he lived, he would have been a brilliant etymologist.

II. The Characteristic Features of Yaska's Etymologies. In this chapter, it has been shown, in the first instance, that Yāska's etymologies had a sound scientific basis. He has evinced a considerable grasp of phonological principles which formed the background of the Vedic language. But it has also to be admitted that, on the whole, the etymologies of Yāska are of

1. The *Nirukta* (cf. SN, in Abb.), p. 181

2. The *Niṣhaṇṭu* and the *Nirukta*—Introduction, Oxford 1920, p. 64.

3. Yaska's *Nirukta* (cf. RN, in Abb.)—Introduction, Cii, Civ ; pp. XLI—XLII,

primitive type, bearing the stamp of the age in which he lived and, consequently, showing no trace of that comparative historical outlook which crowns the achievements of modern linguistics.

A searching evaluation of the whole domain of Yāska's etymologies has been attempted in this chapter. These etymologies have been classified into 21 Types, according as they are primitive, acceptable, obscure and so forth. According to our calculations, Yāska has offered 1298 etymologies, of which 849 are more or less primitive, 224 would be entirely acceptable to comparative philology and 225 are obscure. Of the more or less primitive etymologies, 14 are possibly based on what is now called 'contamination', 11 indicate a mechanical nature, 20 indicate Yāska's poverty of imagination, 38 are phonologically sound, but semantically unacceptable; 28 would be only partly, 88 probably and 55 possibly acceptable to comparative philology; 147 are positively primitive owing to the unadvanced stage of linguistic science or inadequate investigation of Vedic texts; 111 are particularly dominated by the theory of the verbal origin of nouns; 7 read verbs even in suffixes; 55 read single letters as 'condensed words'; 42 indicate popular etymologies; 54 are loose, with disregard of vowels; 63 are loose with disregard of consonants; 2 are loose with unexpected prothetic initial consonant; 2 are loose showing an unexpected elision of initial consonant, 21 are loose with disregard of both vowels and consonants; 32 are primitive and erroneous, and 59 are absurd¹.

The limitations of these etymologies due to their primitive nature have also been discussed in detail in this chapter.

III. The Types of Yāska's Etymologies. The etymologies of Yāska may be classified into 21 types according to their characteristic features, as indicated above. These types (A-U) have been described and examined in detail in this chapter.

IV. Yāska and the Pada-kāras. It discusses the bearing of the Pada-Pāṭhas on Vedic Philology, in general, and Yāska's *Nirukta*, in particular, indicating the vastness of the field which this study hopes to open to the Vedic explorer.

The Vedic vocabulary is presented here in the Devanāgarī script, with the available accents, viz. the *Udatta* and the independent *Svarita*, as the case may be, marked by a horizontal line below the syllable and by a vertical line above the syllable, respectively, following the method of VVP.

1. The above figures are revised calculations, modifying those given on page 16 of this book in the light of the supplementary evaluation as per pp. 231-244.

The present writer acknowledges his debt of gratitude to Shri Vishva Bandhu, Director, Vishveshvaranand Vedic Research Institute, Hoshiarpur, for the inspiration which he received from him during his etymological studies and to his colleague, Shri Bhim Dev, but for whose thorough and penetrating co-operation, the present treatise could hardly reach the level of accuracy expected from it.

New Delhi, August 1, 1953.

) SIDDHESHWAR VARMA

The Etymologies of Yāska

CHAPTER I

Yāska as an Etymologist

1. The first thing which is likely to strike a careful student of the *Nirukta* is the unusual interest for etymology evinced by Yāska, an interest, the magnitude of which has no parallel in ancient history. That this magnitude of interest for etymology was very remarkable, if not unique, in ancient times, is indicated by the fact that in antiquity, next to India, Greece was the only country in which a real and considerable interest for etymology was manifested. It is to Greece that we owe the term 'etymology', the literal meaning of which is 'true account' < Gr. *étymos* 'true', *lógos* 'account'. But etymology in ancient Greece was only a branch of philosophy, and was studied only from the philosophical point of view. The Greek philosophers' real interest in this connection was the 'essence of things and ideas' as expressed by words. Thus, according to Stoics, the etymological aspect of a word would explain the essence of the things and ideas represented by words. Plato in his book *Cratylus* jests at this virtual identity of sound and sense¹. For centuries, a controversy raged in Europe as to whether words, by their very nature, expressed real things or only by convention, and it was only in this connection that etymology generally drew the philosophers' attention. To Yāska's credit, it must be stated that his is the first systematic treatise on the etymology of an ancient language. From the modern point of view, his great drawback was the absence of a dominating historico-geographical outlook in his age. Though he had a glimpse of linguistic geography (शवतिर्गतिकर्मा कम्बोजेष्वेव भाष्यते etc., N. II, 2), it was not developed as a principle in his treatise. As regards the historical side of etymology, he had no idea of time as a determining factor in words and meanings. Thus, though he clearly saw the good and bad sense of असुर-, he derived both the meanings from the word itself (cf. Ch. II, d, 7c), ignorant of the modern historical outlook, which has clearly seen 'dethronement' as the sense of असुर- in the 124th Hymn of the 10th Maṇḍala of R̥gveda (cf. NW.)—an influence of time.

As an example of this interest in etymology, compare how Yāska offers as many as 14 derivations for इन्द्र- (N. X, 8), 6 for जातवेदस्- (N. VII, 19), and 5 for अग्नि- (N. VII, 14). Nay, the very injunction of Yāska that no word should be left underived (न खेव न निर्व्यूता N. II, 1) shows that he had a passion, a craze for etymology.

1. Cf. *Encyclopaedia Britannica*, 14th edition, under 'Etymology'.

2. The second and by far the most important characteristic of Yāska, which, I think, these pages mainly show, is the fact that he was a primitive etymologist. It must be admitted that many of Yāska's etymologies are so glaringly primitive that even an ordinary Pandit trained in the Pāṇinian school will easily detect them as such, e.g. Yāska derives अन्न- 'food' from आ + √नम् ('अन्नं आनतं भूतेभ्यः', N. III, 9); आशा-, 'quarters' from आ + √सद् (आशाः '... आसदनाद्', N. VI, 1) and इन्- 'master', from √सन् 'to possess' ('न इत्येतत् सनित ऐश्वर्येण', N. III, 11).

3. The third thing which will surprise the comparative philologist is the fact that side by side with the overwhelming majority of crude etymologies, Yāska offers here and there a few derivations which impress us as if proceeding from a modern philologist. The following etymologies will place him as the foremost etymologist of ancient times and certainly show that he was far in advance of his times:—

- (i) सहस्र- ('सं सहस्रव्', N. III, 10) is derived from √सह् 'to be powerful'. It is a wonderful etymology, entirely accepted by comparative philology, for the word has been traced to Indo-European¹ *segheslo-kmtóm* 'the powerful hundred', Gr. *chilioi* 'a thousand'. That the stem सहस्- in the sense of 'force' occurs in सहस्र- is supported by Grimm, Brugmann and Meillet, who cite Tocharian *wälts* 'thousand', cf. Tocharian *wäl-* 'prince'.
- (ii) विंशति- ('तिर्दिदशतः', N. III, 10) 'twenty' is traced to द्विस् + दशत्- 'twice decade'. It is a remarkable etymology, supported by many modern philologists, to whom the Indo-Eur. prototype is *uśkmti* 'twice decade', both forms *uś* and *śmti*, being nom. acc. du. neu². शति- and शत्- in विंशति- and विंशत्- etc., which mean 'decade' are paralleled by -*san*-, -*sun* in Arm., -*kat*-, -*kont*- in Gr., and -*gint*- in Lat. The nasal ending of *vim* was an Indo-Iranian phenomenon, indicated by Western Ossetic *ins-äi* '20' (WAG III. 365).
- (iii) अद्वा- ('दा अद्-धानाद्', N. IX, 30) is traced to अत्- + √धा. The word अत्- (cf. PW.) occurs only as an auxiliary particle in connection with the verbs √हृ and √धा. Combined with the former, it gives the sense of 'to assure' and with the latter, that of 'to believe'. अत्- + √धा goes back to Indo-Eur. *kred* + *dha-* 'to put in heart', Lat. *credo*, 'I trust'.

1. All citations of Indo-European languages, unless otherwise stated, are from WW.

2. Boisacq : *Dict. Etym. de la langue grecque*, 1923, p. 221.

- (iv) **जरित्-** (°रिता गरिता, N. I, 7) 'one who praises', is traced to *गरित्-, a brilliant etymology, indeed, for those ancient times. For the word goes back to Indo-Eur. *guerā-* 'to raise one's voice'. Before the vowel *e* the labio-velar consonant *g^h* was palatalised into *ṛ* in old Indo-Aryan, as is well known, and this connection was as if intuitively divined by Yāska.
- (v) **कण्टक-** (कण्टकः कृन्तते, N. IX. 32) is traced to √कृत्. In this word Yāska brilliantly read, as it were, the now well-known law of cerebralization in Old Indo-Aryan, for *r+t* or *r+t* through *ḷ+t* or *l+t* has given Skt. *ṭ*. Similarly, **कीकट-** (°टा: N. VI, 32), name of a country, is traced to किंकृताः, lit. 'what is to be done (with Vedic sacrifices)'?
- (vi) **दूढी-** (°ढ्यः, दुर्धियः पापधियः, N. V, 23) 'evil-intentioned' is derived from दुस्+धी-. This phenomenon is the result, not of Sanskrit, but of Indo-Iranian *Sandhi* of *ḷ+d*, but the fact that Yāska somehow spotted it is very remarkable, indeed. It may be called one of his achievements so far as those times are concerned (cf. Ch. III. Type D, s.v.).
- (vii) **मृध्वाच्-** (°वाचः मृदुवाचः, N. VI, 31) is rendered as मृदु°. Here the Indo-Eur. doublet *mel-dh-* and *mel-d* 'to rub' was curiously divined by Yāska. For the former we have Gr. *malathakós* 'mild', for the latter Lat. *memordi* '(he) bit'.
- (viii) **चर्मन्-** (°र्मै ... उच्छृत्तं भवतीति वा, N. II, 5), under one of the etymologies given by Yāska, is derived from √चृत् (=√कृत्) 'to cut', 'to flay'. Though there is an element of error in this etymology, for *च* in √चृत् has no correspondence in चर्मन्-, unless a hypothetical *चर्मन्- after the pattern of चर्मन्- < √चृत् could be set up; yet it eloquently testifies to the greatness of Yāska as an etymologist, for, चर्मन्- goes back to Indo-Eur. *qer-* 'to cut', Arm. *kerem* 'I scratch' (cf. Ch. III. Type O, s. v.).
- (ix) **शत-** (°तं दशदशतः, N. III, 10) 'hundred' is traced to दशन्- + दशत्- 'ten tens'. Though this etymology is primitive, yet it is very remarkable, for Yāska read in it the number 'ten' which is confirmed by comparative philology, cf. BGG. (II², 2, 40), who states that the original meaning of the Indo-Eur. word for 'hundred' viz. *dkmtóm* was etymologically equivalent to 'ten-ness', a decade
- (x) **मेघा-** (°घा मलौ धीयते, N. III, 19) is traced to मति- + √धा. This is a remarkable etymology, for, though only partly correct, Yāska brilliantly read a composite form in it, the structure and meaning of which

were considerably similar to those of its Indo-Eur. prototype, *mndh-tā*, *mndh-* which meant 'to direct one's mind', cf. Av. *mazdā*- 'memory'.

- (xi) अद्य (अस्मिन् ऋषि, N. I, 6), lit. 'on this day' has been traced to हृदम् + ऋषि which is a happy finding; अ goes back to Indo-Eur. pro-nominal stem *e-* 'this or that' and ऋ to Indo-Eur. *dīu-*, *dei-*.
- (xii) प्रथम- (°मः प्रथमः, N. II, 22) is derived from प्र + तम(प). The reading of the superlative degree in this word was a remarkable indication of the fact that Yāska by himself was a brilliant etymologist. It is confirmed by Indo-Eur. **pro-tam-* 'foremost', Av. *fratama-* 'foremost' (cf. Ch. III. Type D, s.v.).

4. Here and there Yāska's etymologies indicate that he was not entirely lacking in interest in dialectology, for he renders अमूर- (N. VI, 8) as अमूढ-, and शशमान- (l. c.) as शंसमान-. Possibly, he spotted in such examples dialectical variations of Vedic words (cf. Ch. III. Type U, s.v.).

5. Yāska lived in an age in which there was no possibility of securing parallels in allied Indo-Eur. languages. Under those handicapping circumstances, he intensely struggled to find the nearest approaches to the origin of a word, for which no pattern was available in Old Indo-Aryan, e.g. he has traced अक्षि- (°क्षि अनकेरित्याप्रायणः, N. I, 9) to √अञ्ज् 'to show'. In the absence of the correct Indo-Eur. stem *oq^h-* 'to see', √अञ्ज्, being the nearest available root, suggested अक-, and this form facilitated the setting up of the etymological product. This is a typical example of the limitations and struggles of a primitive science.

6. That Yāska was not dogmatic as an etymologist is indicated by the wealth of all possible alternative etymologies, not only of his own but of other authorities as well, which he has recorded. In this tendency one may read the spirit of a genuine scientist. Especially, in a speculative science, as etymology of that age was bound to be, where doubtful cases were likely to be many, a wide presentation of the subject was, on the whole, a commendable step taken by Yāska.

7. It seems that Yāska had unconsciously visualised or felt the need of setting up the phenomenon of what is now called linguistic contamination, because he generally gives a considerable number of allied forms which, as is well known in linguistics, might have combined to produce allied forms, e.g.

- (i) कुञ्ज- (°जः कुजतेर्वा, उज्जतेर्वा, N. VII, 12) 'a hunch-back' has been traced to √कुञ्ज् 'to be curved' or √उज्ज् 'to go down'. When both of these verbs suggested themselves to Yāska, it seems as if he unconsciously caught a glimpse of the possible contamination

of both these verbs leading to कुञ्ज-. NS. commenting on Yāska's derivation, says that two meanings of कुञ्ज- are possible, as the hunch back is slightly curved. These two meanings are : 'to be crooked' and 'to descend' (कुञ्जतेः कौटिल्यायस्य, उञ्जतेर्वा न्यग्भावार्थस्य । ईषद्भुगभावाद् उभयार्थोपपत्तेः).

- (ii) लक्ष्मी- (°क्ष्मीः लाम्कुनाद्वा, लक्षतेर्वा स्यात् प्रेप्साकर्मणः, लक्ष्यतेर्वा स्याद् आश्लेषकर्मणः, N. IV, 10) has been traced to many verbs optionally. The word seems to be the product of contamination of the following verbs among others : √लाम्कु 'to mark' or √लष् 'to desire' and √लृग् 'to cling'.

8. As an etymologist, Yāska's resources were mainly the grammarian's roots. Thus, his six derivations of जातवेदस्- (जातानि वेद, जातानि वै न विदुः, जाते जाते विद्यत इति वा....., N. VII, 19) are connected with three verbs, viz √विद् 'to exist', √विद् 'to know' and √विद् 'to obtain'. It is clear that this equipment was too poor for an etymologist, however brilliant he personally might be.

9. Yāska's narrowness of outlook, as noted in the above paragraph, is further connected with his want of scholarly synthesis. He has not studied the R̥gvedic passages connectedly among themselves. He has relied almost entirely on the grammarian's roots, and this has led to primitive, erroneous and, sometimes, absurd etymologies. Thus, दुरोण- (दुरवा भवन्ति, दुस्तर्पाः N. IV, 5) 'house' has been derived from दुस् + √अव् 'difficult to satisfy' but he has failed to notice that in RV. (I, 51, 3) another word शतदुर- 'a place with 100 doors' occurs, which clearly shows that दुरोण- literally means 'one fitted with doors' and is an equation of Indo-Eur. *dhur-* + formative *au-* + suffix *na*. Nay, Yāska's want of synthesis is so glaring that he has not studied his own passages connectedly. Thus, पान्त- in आपान्तमन्यु- (N. V, 12) is rendered as आपातित- 'inflicted' but in N. VII, 25 the same word has been rendered as पानीय- 'drink'. PW. correctly renders आपान्तमन्यु- as 'he whose drink excites courage'.

10. It may be said, however, that Yāska is a little more lifelike etymologist than his successors in India, who have made etymology much more depend upon roots which are only a fiction of the grammarian. For instance, Yāska derives अणु- (अणुः स्थवीयांसमनु । उपसर्गो लुप्तनामकरणो यथा संप्रति, N. VI, 22) from अनु, lit. 'that which is after the thicker', with an elision of the *Taddhita* suffix, as in संप्रति, where we had expected to have संप्रतम् only. The much later etymologist S'ākaṭyāyana in his *Uṇādisūtras* derives अणु- from √अण् 'to sound' a verb which is found only in the *Dhātupāṭha*, and has never occurred in Sanskrit literature. It seems as if this tendency was sown in the country by Yāska and was multiplied as time went on.

11. As an etymologist, Yāska sometimes strikes the modern critic as a mechanical juggler, just as in classical Sanskrit a good many later poets indulged in literary juggling. This mechanical tendency consisted in offering different etymologies of a single word when its meaning became different. Perhaps, this is the germ of the double meanings (इलेष-) of later classical Sanskrit literature. The following examples will illustrate this tendency :—

- (i) **अकूपार-** (°रस्य अकूपरणस्य दानस्य; कच्छपोऽप्यकूपार उच्यते न कूपमृच्छतीति, N. IV. 18.). When referring to gift, it is derived as अ+कु+परण, lit. 'not that which is of mean filling, i.e. is abundant' but when meaning a tortoise, it is derived as न+कूप+√कृष्, lit. 'not that who goes to a well'.
- (ii) **वृक-** (°कश्चन्द्रमा भवति, विवृतज्योतिष्को वा, विकृतज्योतिष्को वा, विक्रान्तज्योतिष्को वा, N. V, 20; आदित्योऽपि वृक उच्यते, यदावृक्के, आऽपि वृक उच्यते, विकर्तनात्, N. V, 21)— (i) as 'the moon' it is derived from वि+√वृ, lit. 'that which has open or expanded light' वि+√कृ, lit. 'that which has transformed light' and वि+√क्रम्, lit. 'that which has surpassing light'; (ii) as 'the sun' it is derived from √वृज्, lit. 'that which removes darkness'; (iii) as 'a dog' it is derived from वि+√कृन्, lit. 'that which bites'. This mechanical tendency does not seem to have appreciated the fact that the literal meaning of a word could be changed or extended according to various contexts.

12 Yāska was so much of an etymologist that his craze for etymology overpowered, enslaved and crushed his imagination, for the poverty of his imagination is remarkable. Owing to this serious defect, he is driven, not only to offer superfluous and unnecessary, but also loose, unsound, and even wild etymologies. It does not seem to have occurred to him that the meaning of a word could be metaphorically extended. Even with a metaphorical meaning he felt the need of a separate etymology. The following illustrate Yāska's lack of imagination :—

- (i) **केशिन्-** (°शी, N. XII, 25), which really means 'hairy' and is an epithet of आदित्य-, is rendered केशा रश्मयः तैस्तद्भान् भवति 'full of rays'. And केश- (°शाः काशनाद्वा प्रकाशनाद्वा, N. XII, 25) here in the sense of a 'ray' is derived from √काश् or प्र+√काश्. It did not occur to Yāska that rays could be metaphorically spoken of as 'hair'. So, this hyper-etymological but unimaginative disposition drove Yāska to set up an entirely wrong etymology, for केश- is neither phonologically (for, cf. the vowels of केश- and √काश्) nor semantically related to √काश्. It is derived from Indo-Eur. *qaiṣ-* 'to comb', Lith. *kaišti* 'to shave'.

- (ii) **उच्चान्-** (°ष(°वा)णः उक्षतेर्दृष्टिकर्मणः। उच्चन्युदकेनेति वा, N. XII, 9) 'a dew drop' is traced to √उक्ष् 'to increase' or 'to wet'. Both meanings

of the verb were separately thought of; the former, because dewdrops were believed to increase the growth of a plant. He could not imagine that wetness was enough to suggest the meaning of growth as well.

- (iii) अवनि- (°नयोऽङ्गुलयो भवन्ति, अवन्ति कर्माणि, N. III, 9) 'a finger' has been traced to √अव् 'to love', lit. 'that which loves acting'. But as RN. (p. 453) has ably shown, the literal meaning of the word is 'a river', which has been extended to 'a finger'. In the sense of 'a river', अवनि- has an Indo-Eur. prototype *auē-* 'to wet', Lett. *avūōts* 'source'.

- (iv) अल- (°वाः अशुवत एतानिति वा । अभ्यशुवत एभिरिति वा, N. IX, 7) 'a die' is traced to √अश् 'to reach', lit. 'that which the players reach with their hands' or 'that by which the players reach the money in their rival's pockets'. Actually, the word literally means 'possessing eyes', referring to the eyelike signs on the dice.

13. As an etymologist, Yāska betrays here and there some faint indications of Prākṛitism, e.g. °बार- in नीचीनबार- (N. X, 4) has been derived by him from द्वार-, and अणु- has been derived from अनु (N. VI, 22). From such meagre indications, SN. (p. 132) goes so far as to say that 'Yāska spoke Middle Indian'. He cites Yāska's derivation of अग्निन्- (°ग्नी स्वं हन्ति, N. V, 22) in which OIA. स् has become ण्. From a superficial view of this, one may be led to think that Yāska spoke a Prakrit like Māgadhī; but the reverse phenomenon, in which, according to Yāska, OIA. ण् has become स् also occurs in his etymologies, e.g. स्- < √अग्नि. Thus, according to Yāska, while स् of स्- has become ण् in अग्निन्-, the स् of स्- itself < √अग्नि (स्वम्...आश्रितं भवति, N. VI, 22 cf. Ch. III, Type T, sv). Phenomena like these are indications, not of his familiarity with Prākṛitism, but of his loose etymologies, as amply illustrated in Ch. III., cf. मङ्गल- < अङ्गलः, ओषधयः < दोष- + √धे, कूल- < √रुज् etc.

CHAPTER II

The Characteristics of Yāska's Etymologies

Before we take up a systematic study of Yāska's etymologies, we have to face a fundamental question viz. 'Can Yāska's so-called etymologies be called *etymologies* at all?' For etymology is fundamentally based on phonetic laws, and if, as RN. (p. XLII) maintains, 'the derivations given by Yāska have nothing to do with sound laws', then even the question of an 'etymology' of Yāska is nonsense. Now the following reasons will show that Yāska's etymologies are based, on the whole, on sound phonetic laws, and that in spite of their primitive crudities they fully deserve the name of etymologies.

(a) The phonetic principles of Yāska's etymologies

Yāska has not formally formulated the phonetic principles on which his etymologies are based, but by a careful study of his etymologies we can ascertain and deduce the phonetic laws on the basis of which he constructed his etymologies. It will be clear from the material given below that he was aware of the following phonetic phenomena, although he never expressly stated so:—

1. Yāska was aware of the phenomenon of vowel-gradation 'Ablaut' in various forms, which is indicated by the following particulars:—

(i) *Guṇa* (though he never mentioned this phonetic term or the phenomenon):—

ए : इ, e.g. एव- (°वैरयनैः N. XII, 21) 'usually', lit. 'as it goes', is traced to √इ.

ए : ई, e.g. वया- (°याः शाखाः वेतेः, N. I, 4) 'a branch', is traced to √वी.

ओ : उ, e.g. द्रोष- (°षो घुष्यते, N. IX, 9) 'a sound', is derived from √घुष्.

अर् : ऋ, e.g. कर्मन्- (कर्म कर्मात्, क्रियत इति सत्, N. III, 1) 'function', is derived from √कृ; अनर्बन्- (°र्वा. अप्रत्यृतोऽन्यस्मिन्, N. VI, 23) 'independent', is traced to अन् + √ब्र, lit. 'not going towards another'.

(ii) *Vṛddhi* (though he never mentioned this phonetic term or the phenomenon):—

आ : अ, e.g. आदितेय- (°यम् अदितेः पुत्रम्, N. II, 13; VII, 29) 'son of Aditi', and an epithet of सूर्य-, is derived from अदिति-

ऐ : इ, e.g. अनवय- (°यम् अन्-अवयवम् । यदन्ये न वयवेयुः, N. VI, 11)

'irreconcilable', is traced to अनवाय- (अन्-अव + √ह् + अ) lit. 'one which others cannot separate'.

औ : उ, e.g. औशिज्- (°शिज्, उशिज् पुत्रः, N. VI, 10), a proper name, 'son of उशिज्'.

(iii) *The vocalic correspondence:—*

ओ : अच्, e.g. ओमन्- (°मना, अवनाय, N. VI, 4) 'favour, kindness', which has been traced to √अच् 'to favour'. This was a notable finding, for ओ having become a monophthong in Sanskrit could hardly be connected with √अच् according to the known phonetic laws of the time. Philology has now established the fact that Sanskrit ओ was originally a diphthong, and so its relationship with √अच् becomes quite clear.

अय् : या, e.g. पयस्- (°यः प्यायते, N. II, 5) 'milk', is traced to √प्यै (> √प्या). This correspondence is now explained in linguistics as Indo-Eur. oi (=अय्) : oiā, so that the Indo-Eur. prototype was poi-, poiā 'fat'. Such a correspondence was quite normal in Skt. and Indo-Eur. (cf. Ch. III, Type F, s.v.).

इ : आ, e.g. आ-शिस्- (°शीराशास्ते, N. VI, 8) 'wish', is traced to आ + √शास्. The Old Indo-Aryan इ here was originally the Indo-Eur. neutral vowel ə, which was a weakend form of आ, Indo-Eur. h₂s- 'to instruct, to hint'.

(iv) *A weakened form of:—*

इर् : अर्, e.g. तिरस्- (°रस्तीर्णं भवति, N. III, 20) 'through', is traced to √तर, i.e. √तृ 'to cross', Indo-Eur. *tercs*, just as पुरस्- to परस्-.

(v) ऊ : अच्, e.g. ऊति- (°तिरवनात्, N. V, 3) 'protection', has been derived from √अच्. This relationship of ऊ with √अच्, however, was only indirect, for, according to comparative philology, the direct actual relationship of ऊ was with a dissyllabic root (set), as in अविता, अविव्यति. Nevertheless, the discernment of even this indirect relationship was remarkable for that period.

(vi) ऋ : वृ, e.g. वृत्ति- (°व्रीति रूपनाम, वृणोतेरिति सतः, N. II, 9) 'form', is traced to √वृ 'to cover', i.e. v+r represented that stage of the vowel gradation in which the original vowel was entirely dropped. In linguistics it is called the zero grade of vowel gradation. Yaska noticed that in a form like वृत्ति-, the ऋ of the original root could be entirely dropped (cf. Ch. III, Type D, s.v.).

(vii) *Elision of न् before a consonant*, e.g. हय- [(°यात्) हननात्, N. VI, 27] 'a stroke', is traced to √हन्. That is, Yāska knew that the final न् of certain verbs could be dropped in the interior of a word before certain consonants. In philological phraseology this correspondence is called zero : n (cf. Ch. III, Type D, s.v.).

(viii) आ : न्, e.g. in √सन्, thus in सातये (cf. °सातये °ससननाय, N. XII, 45), the आ corresponds to न्. In comparative philology this is the 'schwundstufe' i. e. 'elision grade' through anə, originally, called the long sonant nasal ṇ. In whatever way the phenomenon may be technically expressed, Yāska had discovered the fact that आ sometimes corresponded to the न् of a verb, which is an acknowledged philological fact.

(ix) ऊ : इव्, e.g. सूची- (°ची सीव्यते, N. XI, 31) 'needle', is traced to √सिन् 'to sew'. As regards Yāska's connecting ऊ with इव्, Kretschmer in KZ. XXXI, 386 says that there was in Indo-Eur. a stem siw- 'to sew', which became siw->siu- before vowels as in सीव्यति, and syeu->syū- before consonants as in स्यूत-; but this was a phenomenon in proto-Indo-Eur., otherwise, as WW. has pointed out, there were in Indo-Eur. sṇ-, sṇū-, and sṇu- 'to sew'.

(x) ई : आ, e.g. शिशीते (°ते, निश्यति N. IV, 18) 'sharpens', is derived from √शा (< √शो cf. Ch. III, Type D, s.v.). This correspondence was rightly noticed and goes back to Indo-Eur. kōi- 'to sharpen', Av. sažihiš 'point'.

(xi) उर् : वृ, e.g. उर्वी- (°र्व्यः...वृणोतेरित्यौर्णवामः, N. II, 26) 'broad', is traced to √वृ. The Indo-Eur. prototype of this correspondence is ur-, uru-, uer- 'broad'. For the Indo-Eur. vocalic gradation 'ablaut' ur-, uer-, cf. उर्व्यः. The correspondence उर् : वृ spotted by Yāska had a parallel in Indo-Eur. ur-, uer-, Av. uru-, cf. उर्वः 'the broad ones', but वरीयस्. Hirt (160) traces this parallel to Indo-Eur. uk-, wek-.

(xii) इया : था, e.g. स्तिथा- (°या आपो भवन्ति, स्थायनात्, N. VI, 17) 'stagnant waters', is traced to √स्था (< √स्थै). This correspondence is very frequent in RV. and has often been exhaustively dealt with. Thus, WAG. (I, pp. 200, 204) has pointed out the well-known phenomenon that in the older texts of RV. iy- and uv- for y and v nearly always appear after a consonant-group, cf. ígriya-, but classical agriya-. Yāska had evidently noticed it in words like स्तिथा-.

(xii) *Samprasāraṇa* :—

Yāska (II, 2) has clearly discerned the phenomenon of *Samprasāraṇa* though he does not use any term for it. Thus उशिज् (°शिग् वष्टः,

कान्तिकर्मणः, N. VI, 10), a proper name, has been derived from $\sqrt{\text{वश्}}$ 'to love'. Similarly $\sqrt{\text{वृथक्}}$ ('थक् प्रयतेः, N. V, 25) 'separate', is derived from $\sqrt{\text{प्रथ्}}$. He had also noticed the compensatory lengthening of the *Samprasāraṇa* vowel when a succeeding vowel had been dropped, e.g. in $\sqrt{\text{अतृप्तै}}$ (°तै, अत्वरमाणे, N. IX, 10) 'not crossed over, not passed over', is derived from $\sqrt{\text{त्वर}}$.

2. *Affinity between gutturals and palatals*, e.g. $\sqrt{\text{अङ्कुश}}$ (°होऽङ्कुतेः, N. II, 28) 'a bend in a road', and $\sqrt{\text{अङ्कुश}}$ (°होऽङ्कुतेः, N. V, 28) 'a hook', have been derived from $\sqrt{\text{अङ्क्}}$ 'to bend'. Though, philologically, the reverse has happened, yet the affinity between gutturals and palatals was rightly noticed by Yāska. Similarly, $\sqrt{\text{मृग}}$ (°गो माहर्गैतिकर्मणः, N. I, 20) is connected with $\sqrt{\text{मृज्}}$ 'to go about'.

3. Consonantal doublets:—

(i) $\sqrt{\text{द्}}$ and $\sqrt{\text{ध्}}$, e.g. $\sqrt{\text{स्कन्ध}}$ (°न्धः...समास्कन्धो भवति, इतरः स्कन्धः...आस्कन्धः काये, N. VI, 17) 'a stem, and a shoulder' has been derived from $\sqrt{\text{स्कन्द्}}$ 'to go up'. The form in which the correspondence has been put is philologically wrong, but considering the well-known fact that in Indo-Eur. there were several aspirated and unaspirated doublets, $\sqrt{\text{स्कन्ध}}$ and $\sqrt{\text{स्कन्द्}}$ may possibly be a relic of such doublets noticed by Yāska. As regards his derivation of $\sqrt{\text{स्कन्ध}}$ < $\sqrt{\text{स्कन्द्}}$, it is possible that $\sqrt{\text{स्कन्ध्}}$ and $\sqrt{\text{स्कन्द्}}$ were alternative pronunciations of the same root. For, BGG (1², p. 633) has pointed out that in Indo-Eur. aspirated and unaspirated doublets occasionally occurred side by side, cf. $\sqrt{\text{वधु}}$ Av. *vaefn*, Gr. *hédnon* 'dowry', (Gr. *d* instead of the expected *th*); $\sqrt{\text{बुध्}}$ 'floor', Gr. *púndaks* 'floor', (Gr. *d* instead of the expected *th*, which does occur in an alternative parallel Gr. word, viz. *puthmén* 'floor').

(ii) *Nasals and non-nasals*, e.g. $\sqrt{\text{उत्स}}$ (°त्स उनतेः, N. X, 9) 'a fountain', is traced to $\sqrt{\text{उन्द्}}$ 'to wet' (cf. Ch. III, D, O, s.v.), and $\sqrt{\text{इध्म}}$ (°ध्मः समिन्धनात्, N. VIII, 4) 'fuel' to $\sqrt{\text{इन्ध्}}$.

(iii) *An initial simple consonant and initial fricative plus simple consonant*, e.g. $\sqrt{\text{खल}}$ (°ल इति संग्रामनाम, खलतेर्वा, खलतेर्वा, N. III, 10) 'a battle', is traced to $\sqrt{\text{खल्}}$ 'to collect' or $\sqrt{\text{खल्ल}}$ 'to stumble'. This phenomenon has been occasionally met with in Old Indo-Aryan.

4. $\sqrt{\text{ल}}$ was noticed as being an occasional variant of $\sqrt{\text{र}}$. $\sqrt{\text{पुलुकाम}}$ (N. VI, 4) 'having many desires', is rendered as $\sqrt{\text{पुरुकाम}}$, and $\sqrt{\text{सललूक}}$ (°कं सरलूकं सत्तैरभ्यासात्, N. VI, 3) 'evil' or 'vagrancy' is traced to $\sqrt{\text{स्र}}$, being equivalent to $\sqrt{\text{सरलूक}}$.

5. Relationships :—

(a) Vocalic :—

(i) इ + अ = ई, This phenomenon was a contraction by elision of pre-Indo-Aryan अ (neutral ə) and compensatory lengthening of the preceding इ (cf. Ch. III, Type D, s.v.). The original ground for this phenomenon, as in the derivation of अभीके (°के, अभ्यक्ते, N. III, 20) from अभि + √अभ्यच्, was the presence of a neutral vowel ə in √अभ्यच् (cf. Ch. III, Type F, s.v.)—a phenomenon which was not Indo-Aryan but pre-Indo-Aryan. But Yāska seems to have got a glimpse of some relationship between these sounds, though of course he did not know it in the form presented above.

(ii) इ : या, e.g. पितु- (°तुरित्यन्ननाम..... प्यायतेर्वा, N. X, 24) 'food', has been traced to √प्याच्, going back to Indo-Eur. *poiā* 'fat'. This relationship was rather complicated, but the mere discernment of some relationship, as Yāska's evidently was, was quite remarkable for the age.

(iii) इ : या (another variety), e.g. दीधिम् (°म अनुध्यायाम, N. VI, 8) has been traced to √ध्या (< √ध्ये), Indo-Eur. *dheia* 'to see', of which *dhī-* and a further reduced form *dhi-* are the weakened forms. It is only in modern philology that this relationship has been clearly explained, but that Yāska noticed some relationship is very remarkable, indeed, for that period.

(iv) ऊ : या, e.g. स्तूप- (°पः स्थायते संघातः, N. X, 33) 'a mass', has been derived from √स्थाच् (< √स्थै). स्तूप- is certainly connected with √स्थाच्, but it is not derived from it. The actual origin is Indo-Eur. *stā-* 'to be thickened' with which √स्थाच् (स्थै) is connected. In Indo-Eur. there were two roots *stā-* and *stī-*, both meant 'to be thick', cf. Gr. *stíphō* 'I make thick', Lat. *stiria* 'frozen drop'. स्थायति, from which Yāska has derived स्तूप-, goes back to Indo-Eur. *stī-*; स्तूप- to Indo-Eur. *stā-*. So these words are semantically and to some extent phonologically related.

(v) अ : गृ e.g. ग्रीवा- (°वागिरतेर्वा, N. II, 28) 'neck', has been traced to √गृ 'to swallow'. This relationship was not direct; actually, an Indo-Eur. feminine form *g^uerī* from *guer-* 'to swallow' was the basis of this form (cf. Ch. III, Type D, s.v.).

(b) Consonantal relationships:—

(i) ष : उच्छ e.g. उषस्- (°षाः कस्माद् उच्छतीति सत्याः, N. II, 18) 'dawn', has been traced to √उच्छ. Yāska had rightly discerned some affinity between ष and उच्छ,

though philologically क्व is not derived from क्व , but on the contrary क्व is a mixed sound being the product of a further extension of स् + the determinative k * Us- in $\sqrt{\text{क्वक्व}}$ goes back to Indo-Eur. us- 'to brighten', cf. Av. usaiti 'he brightens up'; for $\text{क्व} < \text{Indo-Eur. } \hat{s}k-$, cf. गच्छति , Gr. básko 'I go', (WAG. I, 125).

(ii) Relationship in pre-Indo-Aryan consonantal *Sandhi*, e.g. $\text{दूरी} = \text{दुस्} + \text{धी}$. This remarkable discernment has been noticed on p. 5, and in Ch. III, Type D, s.v.

7. The laws of sound reduplication were known in some form to Yāska, as may be inferred from his derivation of अजीगः (°गः अगारीः । जिगतिः गिरतिकर्मा वा, गृणतिकर्मा वा, गृह्णातिकर्मा वा; N. VI, 8) from $\sqrt{\text{ग}}$.

8. The following laws of *Sandhi* were evidently known to Yāska:—

(i) $\text{उ} + \text{अ} = \text{व}$, e.g. स्वस्वस- (°आः सु-अञ्जनः, N. V,7) 'flexible', has been derived as $\text{सु} + \sqrt{\text{अञ्ज}}$ and स्वस्ति- (°स्ति स्वस्तीति, N. III,21) 'welfare' as $\text{सु} + \text{अस्ति}$.

(ii) $\text{ए} + \text{अ} = \text{अय}$, e.g. वया- (cf. p. 10), evidently through $\text{वे} + \text{अ}$.

(iii) म् to *Anusvāra* before a sibilant, e.g. in नंसन्ते , which is rendered as नमन्ते , being evidently aorist present of $\sqrt{\text{नम}}$.

(iv) A palatal changed into a guttural before a voiceless dental e.g. पङ्क्तिः (°क्तिः पञ्चपदा, N. VII, 12) 'name of a metre', has been traced to $\text{पञ्चन्-} + \text{ति}$, lit. 'a collection of five (pādas)'.

(v) $\text{श} + \text{स्} = \text{क्ष}$, e.g. अक्षाः (अशनोतरिख्येवमेके, N. V,3) 'reaches', is derived from $\sqrt{\text{अश्}}$ as aorist present with the suffix स् .

(vi) The change of स् into ष् after उ , and of a dental plosive into a cerebral plosive after ष् , e.g. पृथुदृक् (°के स्तुकः स्यायेतः, संघातः, N. XI,32) 'whose locks are large', has been traced to $\text{पृथु-} + \text{स्तुक-}$, and अनुदृभ- (°दृबनुद्योभनात् / c), name of a metre, to $\text{अनु} + \sqrt{\text{स्तुभ}}$.

(vii) The change of क्ष into प् before a consonant, e.g. त्वष्ट- (°ष्टा त्वक्षतेः करोतिकर्मणः, N. VIII,13) has been derived from $\sqrt{\text{त्वक्ष}}$ 'to make'.

(viii) Final श् changed to ङ् , before a voiced plosive, e.g. पङ्क्ष- (पङ्क्षभिः स्पाशनेरिति वा, N. V, 3) 'a glance', has been derived from $\sqrt{\text{स्पश्}}$.

(b) Yāska's etymologies had a sound phonetic basis

From the above data one could be in a position to judge how far 'the derivations given by Yāska have nothing to do with sound laws'. On the other hand, it will now be sufficiently evident that the phonetic

basis of Yāska's etymologies was sufficiently sound and that we, consequently, can speak of the *etymologies* (or *etymology*) of Yāska.

It must be admitted that a considerable portion of crudities in Yāska's etymologies is due to absolute ignorance of parallel phenomena in other allied languages and, of course, of the principles of modern linguistics. But in spite of an enormous number of crudities in Yāska's etymologies, the epithet of a 'primitive etymological science' cannot be denied to his system. For, as it has been shown above, many of his etymologies were partly or wholly based on sound phonetic laws. What led to the frequent degeneration of Yāska's etymologies was, to a considerable extent, the theory of the verbal origin of nouns, which led Yāska and his fellow-thinkers to suppose that while deriving a word it was necessary only to keep the initial consonant of a verb in the derivation, otherwise one could take any liberties with the word to be derived.

(c) Characteristic features of Yāska's Etymologies

The Characteristic features of Yāska's etymologies may first be briefly stated and classified as follows¹ :—

According to my calculations, Yāska has given 1158 derivations, out of which 762 are more or less primitive; 199 would be entirely acceptable to comparative philology; and 199 are obscure. Of the 762 more or less primitive etymologies, 14 are possibly based on what is now called 'contamination' (cf. Ch. I, 7, i); 11 indicate a mechanical nature; 17 indicate Yāska's poverty of imagination; 33 are phonologically sound, but semantically unacceptable; 26 would be only partly, 75 probably, and 52 possibly acceptable to comparative philology; 134 are positively primitive owing to the unadvanced stage of linguistic science or inadequate investigation of Vedic texts ; 105 are particularly dominated by the theory of the verbal origin of nouns ; 7 read verbs even in suffixes ; 51 read even single letters as 'condensed words'; 38 indicate popular etymologies ; 47 are loose with disregard of vowels ; 46 are loose with disregard of consonants; 2 are loose with an unexpected prothetic initial consonant ; 13 are loose with disregard of both vowels and consonants ; 32 are primitive and erroneous, and 55 are absurd.

1. Refer for full details to Ch. III.

(d) A brief discussion of the types of these etymologies.

1. The following examples illustrate those etymologies of Yāska which would be *entirely acceptable* to comparative philology¹ :—

(i) अङ्कस्- (°ङ्कोऽङ्कते, N. II, 28) 'a bend in a road', has been traced to √अङ्क् 'to bend', Indo-Eur. *ank-* 'to bend', Gr. *ankón* 'elbow'. Philologically, the reverse process referred to is the fact that the Indo-Eur. velar *k* has become the palatal *c* in Indo-Aryan before Indo-Eur. palatal vowel, i.e. *vañk* has become *vañc*, so it was Indo-Eur. *ank-* which meant 'to bend', cf. Gr. *ánkoina* 'everything crooked'.

(ii) अर्क- (°र्को मन्त्रो भवति, यदनेनार्चयन्ति, N. V, 4) 'a mantra', has been traced to √अर्च्, Indo-Eur. *erk-* 'to sound clearly', Arm. *erg* 'song'.

(iii) तनय- (°यं तनोते, N. X, 7) 'a son', has been traced to √तन्, Indo-Eur.

P. 16

(C) Characteristic features of Yāska's Etymologies

see the revised statement of figures in 'Preface' p. XII

'to shine'. The Indo-Eur. prototype *reǵ-*, however, means 'to direct', Lat. *rex* 'a king' (cf. Ch. III, Type E, s v.).

3. Some of the etymologies would be only *partly acceptable* to modern linguistics, for, though in certain respects they are correct and are of considerable interest to comparative philology, in others they are too primitive for the modern critic. The following examples illustrate the etymologies of this type :—

(i) उत्तर- (°र उद्धततरो भवति, N. II, 11) 'higher', has been traced to उद्धततर- 'raised more'. Yāska correctly noticed here the comparative significance of तर- in this word. But his conception of उत्तर- as being due to haplology from उद्धततर- is not confirmed by linguistics, according to which उत्तर- is

1. Particularly cf. the examples in Ch. I, 3, i-xii.

directly the comparative degree of the preposition उद्, which goes back to Indo-Eur. *h₂ed* 'up', Gr. *hústeros* 'later'. It is possible, however, that in उद्गततर- Yāska used the illustrative method of explaining what really appeared to him as a formation from the preposition उद् direct.

(ii) शु- (शुखिहो नामधेयम्, द्योतत इति सतः, N.I,6) 'the day', has been traced to √शुत्, so-called because 'it shines'. Actually, however, the verb is not √शुत् but √शु (cf. दिद्यद् द्युतेर्वा, N. X,8), Indo-Eur. *dīn-*, *dei-*, 'to shine', Gr. *déelos* 'visible'.

(iii) पयस्- (°यः पिबतेर्वा प्यायतेर्वा, N. II, 5) 'milk', has been traced to √पा 'to drink' or √प्याय् 'to be fat'. In the light of linguistics, however, only the latter derivation is acceptable, as it is indicated by Indo-Eur. *poi-* 'to swell with fat', Av. *paēman-* 'mother's milk'.

(iv) नक्ष्त्राभ- (°भम् अशुवानदाभम्, अभ्यशनेन दभ्नोति, N. VI,3) 'injuring by reaching', an epithet of Indra, has been traced to √अश्+√दम्. The tracing of the first part to √अश् is remarkable, for √नश्, while it goes back to Indo-Eur. *nek+sa-*, is also related to a reduced form *nk-* 'to reach', Av. *asa-* 'party', from which √अश् has originated. But it is doubtful whether Yāska had any idea of the philological connection between √नश् and √अश्. This is only a coincidence, though a curious and happy coincidence¹.

4. There are some etymologies of Yāska which would be *probably acceptable* to comparative philology, e.g.—

(i) उद्-रिन्- (°द्रिणम् उद्कवन्तम्, N. X,13) 'watery', has been traced to उद्क-, Indo-Eur. *ud-* 'to wet', Gr. *húdor* 'water'.

(ii) क्षेत्र- (°ग्रम् क्षियतेनिवासकर्मणः, N. X,14) 'an abode', has been traced to √क्षि 'to dwell', Indo-Eur. *kthei-* 'to settle', Arm. *šan* 'village'.

(iii) भर- (°र इति संग्रामनाम, भरते, N. IV,24) 'battle', has been traced to √भृ 'to bear', Indo-Eur. *bher-* 'to bear', Gr. *phéro* 'I bear'.

5. Some etymologies may *possibly be acceptable* to comparative philology. They await further investigation for full acceptance, e.g.—

(i) अमस्- (°म इति रूपनाम, आप्नोतीति सतः, N. III,11) 'a form', has been traced to √आप्, Indo-Eur. *ap-* 'to reach', Lat. *apiscor* 'I reach'. But it

1. √अश् is connected with Indo-Eur. *nek-*, *enk-* 'to reach', and being the direct descendant of the last mentioned form, viz *nk-*, cf. Av. *asa-* < *nk-*, 'party', Gr. *en-enk-ein-* 'to carry' < *enk-*, Old Bulg. *nesti-* 'to carry' < *nek-*.

remains to be seen whether this word has necessarily any connection with $\sqrt{\text{आप्}}$.

(ii) काशि- (°शिर्मुष्टिः, काशनात्, N. VI, 1) 'a fist', has been traced to $\sqrt{\text{काश्}}$ lit. 'that which appears', Indo-Eur. $q^{u}o-k-$ 'to see', Modern Persian *nigāh* 'a glance'.

(iii) धन्वन्- (°न्वाऽन्तरिक्षं धन्वन्यस्माद् आपः, N. V, 5) 'atmosphere', has been traced to $\sqrt{\text{धन्}}$ 'to run', lit. 'that from which waters run', Indo-Eur. *dhen-* 'to run', Lat. *fons* 'a spring', Eng. *fountain*.

6. By far the most remarkable characteristic of the etymologies of Yāska was their *primitive* nature and his *Nirukta* may be called a treatise 'on primitive Vedic etymology'. The characteristics of these primitive features are threefold : (A) *General*, (B) *Phonological*, (C) *Morphological*.

(A) *General characteristics* :—

(i) Many etymologies of Yāska would be quite *consistent* with the laws of phonetics known and with the material available during Yāska's age, e.g. सुरुच्- (°रुचः, आदित्यरश्मयः सुरोचनात्, N. I, 7) 'the sun's rays', has been derived from सु+ $\sqrt{\text{रुच्}}$. He naturally could go only so far, while comparative philology now further derives the verb from Indo-Eur. *leuq-* 'to shine', Gr. *leukós* 'light'. Such etymologies of Yāska cannot be called 'unscientific' for that age, but only *primitive*.

(ii) Many of his etymologies would sound *plausible* and there will not be much therein which may be called 'phonologically unsound', but as phonology is not the whole of etymology, such etymologies are, at the best, only ingenious phonological devices and await further mythological or historical material for fuller acceptance, e.g. पञ्जन्य- (°यस्तुपेराद्यन्तविपरीतस्य, तपयिता ज्ञन्यः, परो जनयिता वा, N. X, 10) 'a cloud', has been derived from $\sqrt{\text{नृप्}} + \text{ज्ञन्य-}$, with metathesis of the former = $\sqrt{\text{पर्}} + \text{ज्ञन्य-}$, lit. 'a pleasing creation' or from पर-ज्ञन्य-, lit. 'a supreme creation'. The Indo-Eur. prototype, however, is most probably *per-g-*, *per-q-* 'to strike', Lith. *percūnas* 'the God of thunder'.

(iii) These etymologies depend too much on grammatical categories and *do not indicate a careful study of vocabulary*. Thus, उखा-, उखिया- (°येति गोनाम, उखाविणोऽस्यां भोगाः उखेति च, N. IV, 19) 'a cow', has been derived from उद्+ $\sqrt{\text{खु}}$. The word is, however, as PW. has pointed out, feminine to उख- 'a bull', which goes back to Indo-Eur. *us-* 'to make wet', referring to his semen, cf. उष्ट्र-, Av. *uštra-* 'camel'.

(iv) *Unavailability of parallel prototype* in Old Indo-Aryan itself led to curious devices for etymology, e.g. for अंहति-, अंहस्- and अंह- (हन्तेर्निहोपधात्, विपरीतात्, N. IV, 25) 'anxiety', 'pressure', 'narrow', respectively. The Indo-Eur. prototype *angh-* 'to tighten' was unknown in Yaska's time, so a metathesis of the vowel अ of अहन् and of the nasal consonant was supposed to have occurred: अहन् b:came अ+न्+इ. Such a violent metathesis made the etymology very unnatural. But, generally, such devices were only then resorted to when a parallel form in the language was unavailable.

(v) These etymologies are generally very loose, e.g. अङ्गुलि- (°लयः, N. III, 8) 'a finger', has been derived as अग्रगालिन्यः, अग्रगामिन्यः, अग्रकारिण्यः, अग्रसारिण्यः, the looseness of which is glaring.

(vi) Sometimes ignorance of parallel forms led to a wrong separation of the word to be derived, leading to the reading of a prefix in the portion of a verb, e.g. आविस्- (°विर् आवेदनात्, N. VIII, 15) 'manifestly', was derived as आ+विद्, while the actual Indo-Eur. prototype is *au-* 'to hear', Lat. *audio* 'I hear'.

(B) *Phonological characteristics* :—

(i) Ignorance of the philology of ह, which is one of the most complicated sounds in Old Indo-Aryan, has led to many *unsound* etymologies. Thus, while on the one hand, गृह्य- (°ध्यं गृह्णाते, N. V, 15) 'to be received', is derived from ग्रह 'to receive', an origin which is impossible, because ह can never be the origin of a plosive like घ, on the other hand, गृह- 'house' has also been derived from ग्रह. This word, however, goes back to Indo-Eur. *ghrdh-* 'to plait'.

(ii) Ignorance of the origin of cerebrals has led to *crude* etymologies. Thus, दण्ड- (°ण्डो ददतेर्धारयतिकर्मणः । दमनादित्यौपमन्यवः, N. II, 2) 'punishment', has been derived from दद् or दम्, while, actually, the Indo-Eur. prototype is *del-* + *-ndo-* 'to split', Lat. *dolo* 'I cut', referring to the preparation of a stick by cutting wood.

(iii) Ignorance of the origin of ण led to the formation of many *crude* etymologies. Thus अणु- has been derived from अनु 'after' (cf. Ch. I, 10). It was not then known that ण is a mixed product of *l* + *n*, and that the word goes back to Indo-Eur. *al-* + *-nu-* 'to crush', Gr. *aleo* 'I grind'.

(iv) Ignorance of the fact that Old Indo-Aryan र often went back to an original Indo-Eur. *l*, many misleading etymologies were offered, e.g. अरुण- (°ण आरोचनः, N. V, 21) 'red', has been traced to आ+रुष्, lit. 'that which shines'. The actual Indo-Eur. prototype was *elu-* 'yellow',

Old High Germ. *elu* 'yellow'.

(C) *Morphological characteristics :—*

The theory that all nouns were derived from verbs dominated the etymologies of Yāska. This theory was logically correct, for, when we name a thing, we, logically speaking, *predicate* something about it, and that predicate is often expected to be some form of a verb. But this theory was psychologically wrong, for it ignored that imaginative element in the formation of language which attributes names to things by mere resemblance or extension of sound or sense. It must be admitted that the great blunder committed by Yāska and other etymologists of his school was the adherence to this theory, which has dominated not only the later post-Yāska Indian etymologists but to some extent has also influenced the European philologists of the 19th century. It seems that the ancient Indian advocates of this theory were, in a way, too ambitious intellectually. They wanted to know the *how* and *why* of words, and they expected that this *how* and *why* lay in verbs which were supposed to be at the bottom of these words. Modern linguistics would have disillusioned these advocates, for it has now established the fact that words are phonetic structures, the relation of which with the thing signified is generally arbitrary, and to find out a reason for the sense in most of these cases is a mirage. In Indian etymology it has been a hotbed of unsound and often absurd derivations. But in spite of its crudities it cannot be called 'unscientific', it was rather a 'primitive science'.

So inordinate became the craze for verbal origins in the Yāskean school of etymology, that even those words which are now admittedly denominatives were set up as origins of nouns and adjectives, e.g. the origin of दीर्घ- (°र्घं द्राघते, N. II, 16) was said to be √द्राघ् and that verbs were sometimes read even in suffixes, e.g. नृग्ण- (°ग्णं बलं नृगतम्, N. XI, 9) 'power', is traced to नृ- + √नम्, lit. 'that which goes (bends) to men'. This word is actually formed by the suffix ण as in छुण्, निण्, सुण्, (cf. WG. §1224).

Again, compare कलश- (°शः कस्मात्, कला अस्मिच्छेते मात्राः, N. XI, 12) 'a jar', is traced to कला- + √शी, lit. 'that in which measured elements lie'. Here the suffix -श corresponding to the Lat. suffix *ks* in the parallel word *calix* 'cup', Indo-Eur. *qel-* 'cup', has been represented as a form of √शी.

If a suitable verb for the origin of a noun was not available, the nearest verb just formally resembling the noun only partly was set up as being the origin, thus leading to many phonological inaccuracies and

laxities, e.g. क्षीर- (°रं क्षरतेः, N. II, 5) 'milk', is traced to √क्षर् 'to flow'. Yaska did not mind if the vowels of these words did not agree.

Ignorance of parallel phenomena in other languages led to the manufacture of many fictitious verbs, which have absolutely no existence in Vedic literature, e.g. :—

अथर्वन्- (°वाणोऽथनवन्तः, थर्वतिश्चरतिकर्मा, तत्प्रतिषेधः, N. XI, 18) 'a fire priest', was traced to √थर्व् 'to move', lit. 'those who are immovably firm'. This verb, however, has not been noticed anywhere in Vedic literature. The actual Indo-Eur. prototype was *at-* 'fire', Lat. *ater* 'black'. Again, पुंस- (°मान् पुंसतेः, N. IX, 15) 'a man', was derived from a fictitious verb √पुंस् 'to be a man', while the Indo-Eur. prototype is the noun *pum* 'man', Lat. *pubes* < *pumsf-s* 'adult'.

This theory has made Yaska's derivations very hazy, lifeless and indefinite, e.g. आगस्- (°ग आरूप्वाद् गमेः, N. XI, 24) 'sin', has been traced to आ+√गम्, lit. 'that which comes', अप्- (आप आप्नोते, N. IX, 26) 'water', to √आप्, lit. 'that which is obtained', and बभ्रु- (°भ्रूणां भरणानाम्, N. IX, 28) 'brown', to √भ्रु, the meaning being very indefinite, Indo-Eur. *bhrū-* 'bright, brown' cf. Lith. *bebrūs* 'beaver', being the real origin.

It will be noticed that many of these etymologies are cheapish and meaningless, e.g. सरमा- (°मा सरणात्, N. XI, 24) a proper name, is traced to √स्; of course the mere form of a word like सरमा- suggests √स्, but no positive reasons have been given to confirm the validity of this etymology.

The derivations by this theory became particularly lifeless when a complicated sound like ह्, which represents many Indo-Eur. sounds, appeared in a word, for, in that case, the number of verbs available was very small, and the meaning indicated could hardly be significant. Thus, हिरण्य- (°ण्यं कस्माद् ध्रियत आयस्यमानमिति वा, ह्रियेत जनाज्जनमिति वा, N. II, 10), was derived from √ह्, so called because 'it is carried home by people after it has been fashioned into ornaments' or because 'it is carried from person to person'. This hardly represents the real meaning of 'gold'. The actual Indo-Eur. prototype is *ghel-*, *ghel-*, 'yellow', Lat. *helvus* 'yellow' (cf. Ch. III, Type J, L, s.v.).

The evil consequences of the theory of the verbal origin of nouns have been many. It has particularly led to many phonological mutilations.—

(i) *A disregard of vocalic quantity :—*

When it was believed that the basis of a noun must be a verb, it was considered immaterial whether a vowel in the word to be derived maintained its normal length. Thus, अघ- (°घं

हन्तेनिहंसितोपसर्ग आहन्तीति, N. VI, 11) 'evil', was derived from आ+√हन्, lit. 'that which destroys', the vowel of the prefix आ is said to have been shortened in this word. But the Indo-Eur. prototype does not show any verb; it is rather an adjective with a short vowel, viz. Indo-Eur. *agh-* 'perverse', Av. *aga-* 'bad'.

(ii) *A violent disregard of vocalic quality :—*

(a) मुद्गल- (°लो...मुद्गलिलो वा, मदनं गिलतीति वा, मद् गिलो वा, मुद् गिलो वा, N. IX, 24) proper name of a person, is traced to मुद्ग-+√गिल्, मदन-+√गिल्, मद्-+√गिल् or मुद्-+√गिल्. The correspondence of अ, उ or इ in all these derivations is loose.

(b) दशन्- (°श...दशार्था वा, N. III, 10) 'ten', is traced to √दश, so called because the use of 'ten' is seen even in subsequent numbers. But the correspondence अ : ऋ is not possible in words like this, cf. Indo-Eur. *dek̑m* 'ten', Gr. *deka* 'ten'.

(c) अप्रतिक्लुत- (N. VI, 16) 'irresistible', has been rendered as अप्रतिक्लुतः, the vowel उ of क्लुत- being equated with the ऋ of क्लुत-. The real origin seems to be अ+प्रति+क्लुतम्, lit. 'that to which no resistance is possible from any side', and so there might be no verb in this word.

(d) आजि- (°जिराजवनात्, N. IX, 23) 'battle', is derived from √जृ 'to be quick'. There is no correspondence between इ and ऊ of these words. The actual Indo-Eur. prototype is *ag̑-* 'to drive'. Mid. Irish *ag* 'battle'.

(e) इमश्रु- (°श्रु लोम, इमनि श्रितं भवति, N. III, 5) 'beard', is traced to इमन्+√श्रि, i.e. 'lying on the body'. The correspondence between इ (of √श्रि), and उ (of श्रु) is not philologically possible, cf. Indo-Eur. *smek̑* 'beard', Alb. *mjekre* 'beard'.

(f) कुलिश- (°श इति वज्रनाम । कूलशातनो भवति, N. VI, 17) 'thunderbolt', is traced to कूल+√शातय्. This derivation does not take into account the इ of कुलिश, nor regards the short quantity of उ. The *Siddhānta Kaumudī* derives it as कु-+√लिह्य 'injuring the earth', a derivation which does not overlook the इ and does not affect the quantity of उ (cf. PW.).

(g) ऋत्विज्- (°त्विक् कस्माद् ईरणः, N. III, 19) 'a priest', is derived from √हृ, lit. 'one who stimulates'. But ईर and ऋ have no correspondence in Old Indo-Aryan.

(iii) *A disregard of consonantal correspondence :—*

(a) कूल- (°लं हजतोर्विपरीतात्, N. VI, 1) 'a bank' is derived from

रुञ् with metathesis and change of र् to ल्. But the mutual correspondence of ऋ and ॠ is unknown in Old Indo-Aryan.

(b) कृधु- (°धिवि इत्थनाम, निष्ठुतं भवति, N. VI, 3) 'small', in अरुधोयु- 'not meagre, copious', is traced to रुन् 'to cut'. The mutual correspondence of ध् and त् is not known to Old Indo-Aryan.

(iv) Often in deriving, only the correspondence of the initial consonant of a verb is taken into account, the succeeding consonant is sometimes entirely disregarded, e.g. ग्रावन् (°वाणो गृह्णाते, N. IX, 8) 'a stone', is traced to रमह्; चर्मन्- to रुचुत् 'to flay' (cf. Ch. I, 3, viii); दशन्- (°श दस्ता, N. III, 10) 'ten', is traced to रुदस् 'to be exhausted', so called because after ten the numbers are generally only the repetitions of the previous numbers.

(v) The theory sometimes leads to the disregard of both vowels and consonants, e.g. जुनस्- (°नः शकटम्, आनद्धमस्मिन् चीवरम्, N. XI, 47) 'a cart', is traced to जा + रुनह्, lit. 'that to which a piece of cloth is tied', but cf. Indo-Eur. enos or onos- 'burden', Lat. onus 'burden', Eng. onerous < Lat. onus 'burden'. The OIA. meaning 'cart' is an extension of Ind. Eur. meaning 'burden', because the cart was used in carrying loads. Again, कुरु- (°रुः कुरुते, N. VI, 22), name of a country, is connected with रुन्, lit. 'that which is cut off'.

(vi) It was enough if a single consonant of a verb was maintained in a word, all other conditions were unnecessary, e.g. अन्धस्- (°न्ध इत्यज्ञानां, आध्यानीयं भवति, N. V, 1) 'food', is derived from जा + रुधै, lit. 'that for which one thinks'. In this word only the ध् of रुधै appears, but it was enough. The Indo-Eur. prototype, however, is the noun andhos 'flower', Gr. anthos 'flower'. Again, शाखा- (°खाः शकरोते, N. VI, 32) 'a branch', is derived from रुशह्, so called because it is able to bear (foliage, fruits etc).

But the theory, however disastrous in many respects, has a palliating feature in the fact that most of the derivations relate only to those words for which relations or origins, though not available in Old Indo-Aryan, are to be found in other Indo-Eur. languages, as examples given above will amply show.

Another striking feature of the morphological characteristics is that Yaska sometimes supposes words to be 'condensed sentences' and letters to be 'condensed words':—

(i) Words as condensed sentences, e.g. —

(a) किमीदिन्- (°दिने किमिदानीमिति चरते । किमिद् किमिदमिति का,

N. VI, II) 'name of a monster', is derived as **किम्+इदानीम्** 'what is to be done now?' i.e. 'he who is always inquiring for the purpose of his next steps: 'what is to be done now?'. Or **किम् इदम्** 'what now?' Phonologically neither of these derivations corresponds to the form of the word. Popular etymology seems to have been responsible for these derivations.

(b) **कुहू-** (N. XI, 32) 'name of the goddess of the new moon', is derived as—(i) **क+अभूत्** 'where was she?', (ii) **कसती ह्यते** 'being where, is she invoked?', (iii) **कआहुते हविर्जुहोति** 'where does she offer the offered oblation?' As the form of the word stands, it may possibly be merely an exclamation.

(c) **कीकट-** (N. VI, 32) 'name of a country', the inhabitants of which say **किं क्रियाभिः** 'what is the use of Vedic sacrifices?' Possibly, in the structure of this word there lies hidden Prākritism, **कृत** becoming **कट** (cf. Ch. I, 3, v).

(d) **मङ्गल-** (N. IX, 4) 'auspicious', is traced to **माम् गच्छतु**, lit. 'that may go to me'. Actually, the Indo-Eur. prototype is *meng-* 'to beautify artificially', Old Prussian *meng* 'courtesan'.

(e) **प्रमगन्द्-** (°दोऽप्यन्तकुसीदिकुलीनः, मगन्द्ः कुसीदी, माङ्गदो मामागमिष्यतीति च ददाति। तदपत्यम् N. VI, 32), an extreme usurer of the Shylock type, said to be a descendant of **मगन्द्-** 'a usurer', which is derived as **माम्+आ+गम् + √दा**, lit. 'one who gives with the hope that it will come back'. Comparative philology can offer no such parallels of Indo-Eur., which is not a polysynthetic language like Eskimo, in which, somewhat like code words, all sentences become single words in actual speech, dropping all grammatical forms.

(ii) *Condensed words* :—

Yaska considered single letters in words as relics of 'condensed words', each single letter being the fragment of a root. It seems as if these 'fragmentary roots' were the last desperate attempt on the part of the ancient Indian etymologist who adhered to the verbal origin of nouns. When he found that no single suitable verb was available to explain the etymology of a word, he, deeply bred in the theory, began to read imaginary verbs in the fragments of these words. This may be illustrated by the following examples :—

(a) **अग्नि-** (°ग्निः...स खल्वेतेरकारमादत्ते, गकारमनकेर्वा दहतेर्वा नीः परः, N. VII, 14) is derived from **√ह(=अ) + √अञ्ज** or **√दह(=गृ) + √नी(=नि)**, lit. 'one who moves, shines (or burns) and leads'.

(b) **अंशु-** (°शुः शमष्टमान्नो भवति, अननाय शं भवतीति वा, N. II, 5) 'a shoot of Soma', is traced to **√शम्(=जं) + √अञ्ज(=ञ्) + उ**, lit. 'that which gives

happiness as soon as it is occupied, i.e. handled for the extraction of its juice', or to $\sqrt{\text{जन्}} (= \text{जं}) + \sqrt{\text{क्षम्}} (= \text{क्ष्})$, lit. 'that which becomes a happy means for life of all creatures'.

(c) $\sqrt{\text{रथ-}}$ (रथमाणोऽस्मिन्निष्ठति N. IX, 11) 'a chariot', is traced to $\sqrt{\text{रम्}} + \sqrt{\text{स्था}}$, lit. 'that in which one sits comfortably'; Indo-Eur. *reth* 'I run', Lat. *rota* 'wheel', cf., further, Old Friesian *reth* 'wheel', Old Irish *rethim* 'I run', Irish *roth* 'wheel'.

(d) $\sqrt{\text{नवन्-}}$ (नव, न वननीयाः, N. III, 10) 'nine', is traced to $\text{न} + \sqrt{\text{वन्}}$, 'not to be loved', as the number 'nine' might have been considered inauspicious; Indo-Eur. *neun* 'nine', Lat. *novem* 'nine'.

(e) $\sqrt{\text{पांसु-}}$ (°सवः, पादैः स्यून्त इति वा, पञ्चाः शेरत इति वा, N. XII, 19) 'dust', is derived from $\sqrt{\text{पाद्-}} + \sqrt{\text{सू}}$, lit. 'that which is produced by feet', or from $\sqrt{\text{पञ्च-}} + \sqrt{\text{शी}}$, 'that which lies when trodden over'. The consonantal correspondences in the etymology of this word are evidently very loose (cf. Ch. III, Types L, M, s.v).

(f) Sometimes no trace is available even of some of the supposed fragments in a word, e.g. $\sqrt{\text{व्रतति-}}$ (°तिर्वरणाच्च, संयमनाच्च, ततनाच्च, N. VI, 28) 'a creeper', is derived as $\sqrt{\text{वृ}} + \sqrt{\text{संयम्}} + \sqrt{\text{तन्}}$, lit. 'that which covers, is tied and is spread'. There is no trace of $\sqrt{\text{सम्}}$ and $\sqrt{\text{यम्}}$ in this word (cf. Ch. III, Type L, s.v).

(g) The etymologies of this type are sometimes particularly loose, so that $\sqrt{\text{वृत्-}}$ (°तो बलाद् अतीतः, N. VI, 28) 'a weakling', has been derived as $\sqrt{\text{बल-}} + \sqrt{\text{अतीत-}}$, only व and त् of each word being supposed to have remained in the word.

(h) Sometimes these fragments are supposed to have assumed forms considerably different from the supposed original forms, e.g. $\sqrt{\text{जडर-}}$ (°रमुदरं भवति, जग्धमस्मिन् ध्रियते धीयते वा, N. IV, 7) 'abdomen', is traced to $\sqrt{\text{जग्ध-}} + \sqrt{\text{रु}}$ or $\sqrt{\text{जग्ध-}} + \sqrt{\text{धा}}$, lit. 'that in which the (eaten) food is put'. The Indo-Eur. prototype, however, is *gel-t* 'swelling foetus', Anglo-Sax. *kild* 'child'.

(i) It seems that even in 'popular etymologies' (cf. below) single words were sometimes conceived of as being compounds of fragments from different words or roots. Thus, $\sqrt{\text{पुत्र-}}$ (°त्रः पुरुत्रायते । निपरणाद्वा । पुत्रकं तत्त्रायत इति वा, N. II, 11) was derived as $\sqrt{\text{पुरु-}} + \sqrt{\text{त्रा}}$ 'one who saves a great deal', or $\sqrt{\text{पुद्-}} + \sqrt{\text{त्रा}}$ 'one who saves his parents from the hell named Pud>r'. But the word actually goes back to Indo-Eur. *put* 'young'.

It seems as if this tendency to read 'condensed words' in

single letters was another indication of the analytical tendencies of the Hindu mind.

(7) In every language there are 'popular etymologies' and Yāska has evidently incorporated many of the etymologies in his work, some from Brāhmaṇas, some from tradition, some from folklore and some out of his own fanciful creation. Like other popular etymologies, a notable feature of Yāska's popular etymologies is that they are phonologically very loose and sometimes wild. This is illustrated by the following examples:—

(i) अङ्गिरस्- (अङ्गारेषु, अङ्गिराः, N. III, 17) 'name of a sage', has been derived from अङ्गार-, so called because he is said to have been born in live coals. But the Indo-Eur. prototype was *angios* 'messenger', Gr. *ángellos* 'messenger'. Thus, though the original pre-Aryan meaning of the word was 'messenger', popular legend about the name transformed the etymology.

(ii) अद्रि- (°द्रिरादृणाव्येतेन, अपि वाऽन्तेः स्यात् 'ते सोमाद् इति ह विज्ञायते', N. IV, 4) 'a stone' is traced to √अद् 'to eat', referring to a legend in which *adris* are spoken of as 'eaters of Soma' or, when meaning 'thunderbolt' to आ+√दृ 'to tear', referring to the legend of Indra's destroying mountains with his thunderbolt (cf. Ch. III, Types J, M. s.v).

(iii) असुर- (°रा असुरताः, स्थानेष्वस्ताः स्थानेभ्य इति वा। अपि वाऽसुरिति प्राणनाम ...तेन तद्वन्तः, N. III, 8) in its later pejorative sense has been derived as अ+सु+रताः 'not very happy' as the Asuras, when driven out of their original place, became unhappy, or the word has been traced to √अस्, lit. 'thrown out of their positions' (अस्ताः स्थानेभ्य इति वा). This is a typical case of a popular etymology. Though the real correct derivation has also been given, viz., from असु- with a possessive suffix इति, lit. 'full of life or energy' (असुरिति प्राणनाम, तेन तद्वन्तः), but in ignorance of the fact that the meaning of a word may sometimes degenerate, even the former, popular etymologies were also incorporated by Yāska in his work.

(vi) दुहितृ- (°ता, N. III, 4) is derived as दुहिता=दूरे हिता 'good when at a distance'. Phonologically, this etymology is very loose, but the popular view of a daughter has evidently read this etymology in the word. Otherwise, the Indo-Eur. prototype is *dhug(h)ter* 'daughter', Av. *dugədar*.

(v) देवर- (°रः कस्माद्, द्वितीयो वर उच्यते, N. III, 15) is traced to द्वितीय-+वर-, lit. 'one who can be chosen as a second husband'. Here Yāska reads the customs of his age in the etymology of this word. The

actual Indo-Eur. prototype is *daiuér* 'husband's brother', Gr. *dāēr* 'husband's brother'.

(vi) *स्याल-* (°लः स्याल्लान् वपति, N. VI, 9) 'wife's brother', is derived from *स्य-+लज-*, lit. 'one who pours fried rice from a winnowing basket during the marriage ceremony'. But the Indo-Eur. prototype has no such sense, being *syā (u) ro-, si ʔ u r i o* 'wife's brother', Rus. *šurin* 'wife's brother'.

(8) Some etymologies of Yāska are evidently *erroneous*. They seem to be due, not only to the primitive phonetic theories of the age, but also to Yāska's own carelessness, looseness or inadequacy of investigation. These etymologies are of two kinds: (A) those containing *phonological errors*, (B) those showing *errors of interpretation*.

A. *Examples of phonological errors* :—

(i) *कितव-* (°वः कृतवान्, आशीर्नामकः, N. V, 22) 'a gambler', is derived as *कृतवान्*, lit. 'may he be successful' being a blessing given by the gambler's friends. But the correspondence *कृत-*, *कित-* is impossible in Old Indo-Aryan. Nor is there any strong evidence that Prākṛitism may be reflected in this word (cf. Ch. III. Type S, s.v).

(ii) *क्रिमि-* (°मिः क्रामतेः, N. VI, 12) is derived from *√क्राम्*. This vocalic correspondence is impossible, cf. Indo-Eur. *qurmi* 'a worm'.

B. *Examples of errors of interpretation* :—

(i) *परितक्म्या-* (°कम्या रात्रिः, परित एनां तक्म, N. XI, 25) 'night' is rendered as *परितः+तक्मन्-*, lit. 'that on both sides of which there is heat'. But PW. rightly points out that this is an error of interpretation. The word in the text means 'wrong course' (cf. Ch. III. Type S, s.v).

(ii) *विन्धे* (N. VI, 18) is rendered as *विन्दामि*, but PW. is right in tracing the form to *√विन्ध्* 'to lack in', cf. the parallel passage in PW.

(iii) *प्रसाक्षत* (*प्रसाक्षते, साक्षतिरामोक्तिकर्मा*, N. XI, 21) 'they overpower' has been derived from a fictitious verb *√साक्ष्* 'to reach', which does not occur in Vedic literature. But, as PW. on the basis of many parallel forms has pointed out, the word is derived from *प्र + √सद्*.

(iv) *देवापि-* (°पिर्वेवानामाप्या स्तुत्या च प्रदानेन च, N. II, 11) name of a king, is traced to *देव-+√आप्*, lit. 'one who has obtained the gods'. In this word, however, *आपि-* means 'a friend' or 'an acquaintance', a sense in which it often occurs in *Rgveda* (cf. PW.). It goes back to Indo-Eur. *epi-* 'comrade', Gr. *epios* 'friendly'.

The above examples indicate that Yāska has studied Vedic texts somewhat carelessly and inadequately. The above etymologies are evidently wrong, but nevertheless they can still be called 'primitive', but, neither 'absurd' nor 'unscientific'. Some of them could possibly have been corrected by Yāska himself if he had devoted more attention to them.

(9) Some etymologies of Yāska shock the philologist on account of their absurdities, as they wildly go against the fundamental laws of phonology. Now, it is a fact that nearly all languages possess some words which are deformities, i.e. the formation of which is abnormally opposed to the laws of that language and, it is possible, that the sight of such deformities might have emboldened Yāska to take liberties with the derivation of many words, the etymology of which was obscure. But it must be noted that their number is not very large, being, according to my calculation, only 55 out of the total number of 1158.

Examples :—

(i) ऊर्ज् (°र्ज् पक्ं सुप्रवृक्षमिति वा, N. III, 8) 'food', is traced to √पच् or √मश्. Between ऊर्ज् and पच् only क् is sometimes common, when √पच् assumes a form like पक्-

(ii) दूत- (°तो जवतेर्वा ... वारयतेर्वा, N. V, 1) 'a messenger', is derived from √ज् 'to speed', or √वारय् 'to ward off (evils)'. In the former derivation, at least, ऊ is common to दूत- and √ज्, but no sound is common to दूत and √वारय् (cf. Ch. III, Type T, s v).

(iii) रदिम् (°दिमर्यमनात्, N. II, 15) 'a rein', is traced to √यम् lit. 'that which restrains'.

(10) There is a large number—199, according to my calculation, of Yāska's etymologies, the exact evaluation of which belongs to future research. These obscurities are due to one or several of the following reasons :—

(i) The Vedic words to be derived are by themselves very obscure, having apparently no Indo-European parallels, some of them, possibly, going back to a Munda-substratum, a matter for future investigation.

(ii) No sufficient evidence is available to show that Yāska's interpretation of these words is correct or incorrect.

(iii) In many cases Yāska himself gives many alternative etymologies for such words, so that he himself is not sure of these etymologies.

(iv) The phraseology of some of the etymologies given by Yāska himself is obscure.

(v) Sometimes, he gives the derivation of a difficult word, but does not give the meaning of the same. If the meaning of the word itself be obscure, it would be difficult to adjudge the etymology offered.

(vi) Sometime, the grounds for particular derivation are obscure.

(vii) In many cases, it becomes very difficult to ascertain whether a certain rendering is Yāska's etymology or a mere paraphrase.

(viii) In some cases, though Yāska's etymology be clear, comparative philology has no material or means to adjudge the validity of such an etymology.

Under such obscure conditions it would be reasonable to suspend the definite adjudgment of these etymologies until more investigation has been made. At any rate it would be rash either to welcome or condemn these etymologies at the present stage of our knowledge¹.

The following examples illustrate Yāska's obscure etymologies :—

A. Words, the meanings of which are obscure :—

(a) **अक्र-** (°क्र आक्रमणात्, N. VI, 17) 'rampart'?, is derived from आ+√क्रम्, lit. 'that which is to be attacked'. Yāska gives no meaning of this word. Durga renders it as 'a rampart' (प्राकारः). PW. renders as 'quick, stormy', but with a question mark '?'. In the phrase occurring in the text concerned 'अक्रो न बन्निः' (RV. III, 1, 12) 'protecting like a rampart', the meaning 'rampart' seems to be plausible, but, even then, the etymology is obscure and defective.

(b) **हृन्दु-** (°न्दुरिन्धेत्नत्वेर्वा, N. X, 41) 'happiness?' Yāska, while deriving this word, occurring in RV. I, 129,6 (प्र तद्भोचयं भुव्यायेन्दवे), gives no meaning of this word, while Durga renders हृन्दवे as प्रीत्यर्थम् 'for the sake of happiness'. Yāska derives it from √हृन् or √उन्द् both of which are phonologically unsound.

(c) **आहाव-** (N. V, 26) 'a reservoir of water'? This word has been derived only in passing while deriving द्रोणाहाव-. It is not clear what Yāska meant by this word, which does not occur in the Samhitās. Durga renders it as 'a reservoir of water'.

B. Words, the etymologies of which as given by Yāska are obscure :—

(a) **आहाव-** (आहाव आह्वानात्, N. V, 26) 'a vessel, a pot', occurring in

1. In Ch. III, under Type U, an attempt has been made to discuss these obscure words and to bring together some material in order to further the investigation of these obscurities.

द्रोणाहाव- 'using the boot of a chariot as a vessel' is traced to $\sqrt{\text{द्रे}}$. May it be presumed that it was a peculiar kind of vessel which produced a tinkling sound indicated by the word 'call' (हाव-) ?

(b) **अमति-** (N. VI, 12) 'powerful, brilliant' ?, an epithet of **मास्-** 'light', is connected with **अमा(मयी)मतिः**, the meaning of which is obscure, equally so Durga's rendering thereof, **आत्मप्रकाशमयी** 'having self-effulgence', for it seems to have no bearing on Yaska's rendering. The word seems to be an extension of **अम-** 'power', being derived from $\sqrt{\text{अम्}}$ + Uṇādi suffix **अति** (cf. VVP. I, 378^m).

C. *Words, the meanings of the etymologies whereof are clear, but the grounds for the etymologies are obscure :—*

(a) **आङ्गुष्-** (°षः स्तोमः, आघोषः, N. V, 11) 'a kind of Stoma', has been rendered as **आघोष-**, probably from $\sqrt{\text{घुष्}}$, which is defective phonologically. The word seems to be of technical nature and the ground for the etymology is obscure (cf. Ch. IV, s.v).

(b) **अदिति-** (°तिरदीना देवमाता, N. IV, 22) is derived from $\sqrt{\text{दो}}$ 'to bind, to restrain' with **अ** (neg.), lit. 'unbound, unhumiliated'. Whether it was a popular etymology incorporated by Yaska in his work or his own derivation, and if so, on what grounds, is obscure (cf. Ch. III, Type U, s.v).

(c) **कम्बोज-** (°जाः कम्बलभोजाः कमनीयभोजा वा, N. II, 2) 'name of a people and its country (to the north-west of India)'. It has been derived as **कम्बलभोज-**, 'that who uses blankets' or **कमनीयभोज-** 'that whose food is pleasant'. But evidence is required to test the validity of either of these etymologies (cf. Ch. III. Types O, U. s.v).

D. *Words about the renderings of which it is difficult to judge whether they are a mere paraphrase or derivations :—*

(a) **अमा-** (°मा पुनरनिर्मितं भवति, N. V, 1) has been rendered as **अनिर्मित-** 'unprepared'. It is difficult to judge whether **अनिर्मित-** here is a paraphrase as VVP. I, 379^s suggests or is a derivation. If it is an etymology, it is further difficult to ascertain whether this word has anything to do with Indo-Eur. *mei* 'arrow', Lat. *moenia* 'will'.

(b) **उपजिह्विका-** (°का उपजिह्वः, N. III, 20) 'a variety of ant', is rendered as 'that which smells'. It is not clear whether **उपजिह्वी-** is a paraphrase or a derivation. If it is a derivation, it is evidently unsound.

E. Words, the meanings as well as the etymologies of which are obscure:—

(a) अलानृण- (N. VI, 2) is rendered as अलमातर्दन-, which rendering is very obscure and which Durga interprets as 'full of water'. PW. renders it as 'that from which nothing can come out' deriving it as अलम्+आ+√दृ, lit. 'fitted to block up'. The relation of नृण- (N. I, 13) to √दृ can hardly be accepted. The meaning of the word is equally obscure (cf. Ch. III. Type U, s.v. and Ch. IV, s.v).

(b) सिलिकमध्यम- ('माः संसृतमध्यमाः शीर्षमध्यमा वा, N. IV, 13) 'an epithet of the sun's horses', is traced to सम्+√सृ lit 'whose middle is extended' or to शीर्षमध्यम- 'whose head is in the interior'. Both the meaning and the etymologies are obscure.

F. Words of which many alternative etymologies have been given and so, of the etymologies whereof Yāska himself is not sure .—

(a) आदित्य- (°त्यः कस्मादादत्ते रसान्, आदत्ते भासं ज्योतिषाम्, आदीप्तो भासेति वा, अदितेः पुत्र इति वा, N. II, 13) 'the sun', is derived from, (i) आ+√दा, lit. 'that which takes, i. e. draws, vapours' or 'that which takes away the light of other stars on account of its superior effulgence', (ii) आ+√दीप्, lit. 'brightened with light', or (iii) अदिति- i.e. 'a son of Aditi'.

(b) Among others there are five etymologies of इन्द्र- (°न्द्र इरां हणातीति वा, इरां ददातीति वा, इरां दधातीति वा, इरां दारयतीति वा, इरां धारयतीति वा, N. X, 8) in which इन्द्र- is derived from इरा- 'material good' plus some verb, e.g. इरा-+√द, इरा-+√दा, इरा-+√धा, इरा-+√दारय्, इरा-+√धारय् . The meanings of these verbs represent two opposite sets : (i) 'he who gives material good' and (ii) 'he who destroys the enemy's material good'.

CHAPTER III

Types of Yāska's Etymology

In this Chapter we shall evaluate in detail the various Types of Yāska's etymology, already discussed briefly in pp. 10-32.

Type A

Words, the etymologies of which are possibly based on what is now called 'contamination' :—

अक्षर- (°रे RV. I, 164, 39; °क्षरं न क्षरति न क्षीयते... वाचोऽक्ष इति वा, N. XIII, 12) 'a letter', is traced to : (i) अ+√क्षर्, lit. 'which does not perish' (said to abide in नाद-, as Durga explains it), and (ii) अक्ष-+र-, lit. 'that which serves as an axle', i.e. the mainstay of speech. A merely philosophical view of the imperishability of sound could not give to the man in the street a concept of अक्षर-. A word like अक्ष- may have further co-operated in bringing about the peculiar sense of अक्षर-.

कृशा- (°शा प्रकाशयति भयमन्वाय, कृष्यतेर्वा ऽणूभावात्, क्रोशतेर्वा, N. IX, 19) 'a whip', is derived from : (i) √काश्, lit. 'that which shows fear to the horse', (ii) √कृष् lit. 'that which, in a finer form, is drawn out of leather', and (iii) √क्रुश्, lit. 'that which makes noise'.

कुञ्ज-¹

ग्रीवा- (°वायाम् RV. IX, 40, 4; °वा गिरतेर्वा, गृणातेर्वा, गृह्णातेर्वा, N. II, 28) 'neck', is traced to : (i) √गृ 'to swallow', (ii) √गृ 'to speak' and (iii) √ग्रह् 'to take' (cf. Ch. II, (a), 5, a, v).

द्वार- (द्वारः voc. RV. X, 110, 5, द्वारो जवतेर्वा, द्रवतेर्वा, वारयतेर्वा, N. VIII, 10) is traced to : (i) √जू, (ii) √द्रु and (iii) √वारय्. Though this etymology was partly absurd, yet with the limited knowledge of those times, the principle of contamination in the etymology of the word was resorted to when a correct prototype was not available; Indo-Eur. prototype *dhuér* 'door', Gr. *thúra* 'door'.

निघण्टु- (N. I, 1). According to Aupamanyava, lexicographical collections of Vedic words were called **निघण्टवः** because they were **निगन्तवः** i. e. 'those which determined the meanings of the texts'. It seems that Yāska unconsciously supposed the structure of **निघण्टु-** as being

1. As per detailed treatment in Ch. I, 7, 1.

due to the contamination of सम् + आ + √हन् 'to collect' and of नि + √गम् 'to communicate'. We have no means to verify whether this contamination actually led to the formation of the word निषण्डु-, but it is possible that the principle of contamination was sub-consciously felt to have operated here¹.

प्रथिन्- (°थाम् RV. IV, 40, 4; पन्थाः पततेर्वा, पद्यतेर्वा, पन्थतेर्वा, N. II, 28) 'a path', is traced to √पत् 'to fall', √पद् 'to step' or √पन्थ् 'to go'. Though पन्थाः goes back to Indo-Eur. *pent(h)-* or *pont(h)-*, as PW. would have it, cf. Gr. *póntos* 'sea-route', it is conceivable that the formation of the Indo-Eur. stem, also, was affected by Indo-Eur. *ped-* (cf. *pádyate*) 'to go', a case of contamination.

बुध्- (°कम् RV. X, 27, 23; °कमित्युदकनाम, ब्रवीतेर्वा शब्दकर्मणः, अंशतेर्वा, N. II, 22) 'water', is traced to √ब्रू 'to sound' or √अंश् 'to fall'.

मण्डूक- (°काः RV. VII, 103, 1; °का मज्जूका मज्जनात्, मन्दतेर्वा मोदतिकर्मणः, मन्दतेर्वा तृप्तिकर्मणः, मण्डयतेरिति वैयाकरणाः, मण्ड एषामोक इति वा, N. IX, 5) 'a frog', is traced to √मज्ज्, √मद्, √मन्द् 'to be satisfied', √मण्डय् or मण्ड- + ओकस्-, lit. 'one whose abode is in water'. Some of these words may have co-operated in the formation of मण्डूक-.

लक्ष्मी-²

लाङ्गूल- (°लम् लगतेः, लङ्गतेः, लम्बतेर्वा, N. VI, 26) 'tail', has been traced to √लग्, √लङ् and √लम्ब्, for it is attached to an animal as well as it hangs down.

1. NS., accepting the etymology of निषण्डवः as निगन्तवः, explains the modifications of ग > घ and of त > ट by resorting to पृषोदरादि- rule of Pāṇ., an evident indication of incapacity to explain (वर्यव्यापत्त्या, पृषोदरादिस्वाङ्गि गकारस्थाने घकारः, तकारस्य टकारः). RN. (p. XII) interprets निषण्डवः as 'fitted together with one another in a series' referring to √षद्, √षण्ड् and the epithet निषण्डक- 'secondarily attached name of an object', as opposed to its actual name. But RN. has failed to substantiate the use of √षण्ड् in this sense from any parallel in Sanskrit. SN. (p. 4) connects निगन्तु- with the name of Mahāvīra in Buddhist texts, viz. निगन्थ नातपुत्त-, as well as with the name of the old sect निगण्ठ 'devoid of fetters', the निषण्डु- brings the words 'unfettered', i.e. takes them out of their Vedic frame. This etymology is objectionable on two grounds:—(i) phonologically neither निगन्थ- nor निगण्ठ- could correspond to निषण्डु-; even if the Prakrit basis of निषण्डु- could be assumed, the correspondence of OIA. *gh* to MIA. *g* is not possible, (ii) semantically, 'boundlessness', taken as the basic meaning of a lexicon, is an over-stretching without showing a single parallel from the semantics of any language. SK. (p. 111), however, makes a valuable remark on Sayana's identification of the निरुक्त- with the निषण्डु- in his introduction to his commentary on R̥gveda (अथर्वबोधे निरपेक्षतया पदजातं तन्निरुक्तम्). He says that निषण्डु- is here used, figuratively, as a part for the whole, in the sense of the निरुक्त-.

2. As per detailed study in Ch. I, 7, ii.

WW. connects लाङ्गूल- with लाङ्गल-, both being derived from Indo-Eur. *leng-* 'to swing', Lith. *lingoti* 'to rock, waver', Gr. *langāzdo* 'to linger', Lat. *languo* 'to be languid'. If the literal sense of the stem *leng-* was originally 'to swing', then, of course, the derivation from √लृग् would be out of the question. But WW.'s juxtaposition of Lat. *languo* with *leng-* seems to indicate that even in the Lat. word there may be a contamination from Indo-Eur. *leg-* 'to be lax' > √लृग् (so connected by WW.). Lat. *laxus* 'lax'.

वृत्र- (°त्रम् RV. I, 32, 11 ; °त्रो वृणोतेर्वा, वर्ततेर्वा, वर्धतेर्वा, N. II, 17) 'name of a demon', has been traced to √वृ 'to envelop', √वृत् 'to turn', or √वृष् 'to grow'. Considering the well known legends about वृत्र-, it seems that the word is a result of the contamination of several verbs like these mentioned here. For √वृत् 'to turn', cf. RN. (p. 374,5) where we have this legend from the TS. : 'Vṛtra arose out of the offering which had been turned into the आहवनीय- fire'.

व्याघ्र- (°घ्रो व्याघ्राणाद्, व्यादाय हन्तीति वा, N. III, 18) 'a tiger', is traced to : (i) वि+आ+√घ्रा, lit. 'that smells' and (ii) वि+आ+√दा+√हन्, lit. 'that kills with its mouth wide open'.

समुद्र- (°द्रम् RV. X, 98, 5 ; °द्रः कस्मात्, समुद्रद्रवन्त्यस्मादापः, समभिद्रवन्त्येनमापः,..... समुनतीति वा, N. II, 10) 'a sea', is traced to √द्रु, lit. 'that from which waters flow' or 'that to which waters flow', and to √उन्द् 'to wet'. The contamination of √उद् and √द्रु may have facilitated र् in समुद्र-.

Type B

Words, indicating the mechanical nature of Yaska's etymologies.

अकूपार-¹

अन्धस्- (°न्धः RV. II, 14, 1 ; अन्ननाम, आध्यानीर्षं भवति, तमोऽप्यन्ध उच्यते, नास्मिन् ध्यानं भवति न दर्शनम्, N. V, 1) 'food', is derived from आ+√ध्या, lit. 'that for which one thinks', but अन्धस्- 'darkness' is derived from अ+√ध्या, lit. 'that in which no attention is possible'.

अश्विन- (°श्विनौ यद्वयश्नुवते सर्वम्, रसेनान्यो ज्योतिषाऽन्यः, N. XII, 1) in du. 'the twin-gods of that name', one of them reaching everything by water and the other by light. The word is traced to √अश् 'to reach'. Similarly, the verb √अश् has been manipulated for the derivation of very remote words like पृश्नि-, दिश्-, अष्टन्-, अथ- etc.

कच्छ- (°च्छः, खच्छः, खच्छदः। नदीकच्छः, कम् उदकं, तेन छाद्यते, N. IV, 18) ; when it means 'the peculiar mouth of the tortoise' it is derived as ख+√छद् > कच्छ-, lit. 'covering space', but when it means 'the bank

of a river', it is derived as क-+√छद्, lit. 'covered with water'. With one derivation, the original word begins with ख्, with the other, it begins with क् (cf. Type U, s.v.).

कवन्ध- (°न्धम् RV. V, 85,3; मेघम्, कवनमुदकं भवति, तदस्मिन्धीयते, उदकमपि कवन्धमुच्यते, बन्धिरनिभृतत्वे, कमनिभृतञ्च, N. X, 4) 'a cloud', is derived from कवन- +√धा, lit. 'that in which water (कवन-) lies', but as 'water', it is derived as क-+√बन्ध्, 'to disturb', lit. 'that which produces happiness and disturbance'. According to PW., कवन्ध- means 'a cask' or 'a barrel', and this sense is transferred to a 'c'oud' (cf. Ch. IV, s.v.).

जघन- (°नान् RV. VI, 75, 13; °नं जङ्घन्यते, N. IX, 20) 'horse's hip', is traced to √हन् 'to strike', lit. 'that which is greatly struck with the whip'. Yaska here overlooks the fact that जघन- is used for men's hips as well.

निचुम्पुण- (°णः सोमः, निचान्तपूणः, निचमनेन प्रीणाति । अवभृथोऽपि निचुम्पुण उच्यते, नीचैरस्मिन् कणन्ति, N. V, 18) as 'an epithet of Soma', it is traced to नि +√चम् +√ट्, lit. 'that which, when sipped, pleases', but as 'a kind of sacred bath', to नीचैः +√कृण्, being equivalent to निचुङ्कुण- with dissimilation of क् into प्, lit., 'that during which one mutters mantras quietly'.

पराशर- (°रः RV. VII, 18, 21; 104, 21; °रः पराशीर्णस्य वसिष्ठस्य स्थविरस्य जज्ञे..... हन्द्रोऽपि पराशर उच्यते पराशातयिता यातूनाम्, N. VI, 30) : when 'the name of a sage', it is traced to परा +√शृ 'to decay', lit. 'born of वसिष्ठ- (who was decayed पराशीर्ण-)', but when 'an epithet of Indra', to परा +√शातय्, lit. 'a destroyer of evil spirits or sorcerers'.

पुरन्धि- (°न्धिः=हन्द्रः, स बहुकर्मतमः, पुरां च दारयितुमः, N. VI, 13) represents quite different attributes of Indra :— (i) as 'a doer of many deeds', is traced to पुरु- +धी-, lit. 'having many deeds'; (ii) as 'a destroyer of cities' to पुर्- +√दारय्, lit. 'destroyer of enemy- cities'. So, for one attribute the central word is धी-, for the other attribute it is √दारय्.

वराह- (°हम् RV. I, 61, 7; VIII, 77, 10; °हो मेघो भवति वराहारः..... अयमपीतरो वराह एतस्मादेव, बृहति मूलानि, वरं वरं मूलं बृहतीति वा, N. V, 4), as 'a cloud', is derived from वर- 'water' +आहार- 'food', lit. 'one whose water is food', but as 'a pig', is traced to √बृह् + (मूल-), lit. 'one who removes the roots' or to वर- +√बृह्, lit. 'one who removes choice roots' (cf. Ch. IV, s.v.).

वृक-

Type C

Words, indicating Yaska's poverty of imagination :—

अवृनि-³

अश्रमास्य- (°स्यम् ८°श्मऽआ° ८ RV. II, 24, 4; अशनवन्तम् आस्यन्दनवन्तम्, N. X, 13)

1. As per detailed treatment in Ch. I, 7, 1.

2. *Ibid.*, Ch. I, 12, iii.

'a cloud', is traced to $\sqrt{\text{अश्}} + \sqrt{\text{स्यन्}}$, lit. 'that which reaches and flows', while, actually, it means 'having a strong mouth' and is metaphorically used in the sense of 'a cloud', for the cloud in the text concerned has been imagined to be too obstinate to be broken.

असु- (असु° RV. III, 55, 19 ; °सुः प्रज्ञानाम्, अस्यत्यनर्थान्, अस्ताश्चास्यामर्याः, N. X, 34, RV. X, 53, 4 ; ...प्राणनाम, अस्तः शरीरे भवति, N. III, 8) means 'wisdom', because 'it eliminates undesirable objects' and because 'objects are received by it (lit., thrown into it)', both the ideas being derived from $\sqrt{\text{अस्}}$ 'to throw'. But असु- 'life' is also derived from the same verb $\sqrt{\text{अस्}}$, so called because life 'is thrown into the body'. Thus, Yāska felt the need of a separate etymology for every distinct shade of meaning of a word. It did not occur to him that असु- 'life' could be figuratively used in the sense of 'wisdom'.

उर्ध्वन्-¹

उर्ध्व-बुधन्- (°धन् AV. X, 8, 9 ; उर्ध्वबन्धनः, उर्ध्वबोधनो वा, N. XII, 38) 'whose root is upwards', referring to the soul, is rendered as उर्ध्व-बन्धन्- 'whose attachments are upwards' or 'whose understanding is upwards'. The metaphor of 'root' could not be imagined by Yāska. This epithet is parallel to the well known epithet उर्ध्वमूलोऽवाक्शाखः of *Kaṭha-Upaniṣad* (II, 3, 1) and उर्ध्वमूलमधःशाखम् of *Bhagavad-gītā* (XV, 1).

अर्क्ष- (°क्षा RV. I, 24, 10 ; °क्षा उदीर्णानीव ख्यायन्ते, N. III, 20) 'Ursa major', is traced to $\sqrt{\text{अर्क्ष}} + \sqrt{\text{ख्या}}$, lit. 'that which is seen gone out (of the sea into the sky)'. Actually, however, the word meant 'a bear' and was used metaphorically for this group of stars, as it has been in Lat. and Eng. Indo-Eur. *arkhōs* 'a bear', Gr. *arktos* 'a bear'.

कक्ष्य- (°क्ष्येभ्यः RV. X, 94, 7 ; °क्ष्याः प्रकाशयन्ति कर्माणि, N. III, 9) 'a finger', is traced to $\sqrt{\text{काक्ष}}$ 'to reveal' so called because it manifests different actions. But as RN. (453) has shown, the actual meaning of the word here is 'caparison', to which fingers have been compared, and in this sense the word goes back to Indo-Eur. *qagh-* 'a pen, fold', Anglo-Sax. *haga* 'hedge'.

केशिन्-²

दानव- (°वम् RV. V, 32, 1 ; °वं दानकर्माणम्, N. X, 9) an epithet of पर्वतः, whose destruction has been mentioned in the text concerned, is rendered as दानकर्म्मन्-. Now, the etymological outlook is so predominant in Yāska, that he overlooks the mythological aspect of the word दानवः, and renders it as 'the giver of water' as Durga explains it. SN. explains दानवः as the 'son of Danu', being the demon Vṛtra-, or any other being seizing and taking possession of the cloud.

1. As per detailed account in Ch. I, 12, 11.

2. *Ibid*, Ch. I, 12, i.

नभस्- (°भः आदित्यः...नेता भासां...ऋषि वा मन एव स्याद् विपरीतः, न न भातीति वा. N. II, 14) 'the sun', has been traced to √नी 'to carry' + भास्-, lit. 'that which carries away the light of the stars', or to भनस्- from √*भन्- 'to shine' by metathesis, or to न + न + √भा, lit. 'not not that shines, i.e. shines brightly'. Yāska did not use his imagination to realize that the common meaning of नभस्-, viz 'the sky' can easily be transferred to 'the sun', e. g. घौः means 'heaven' as well as 'the sun'.

मन्यु- (°न्यो voc. RV. X, 84, 1; °न्युर्मन्यतेर्दीप्तिकर्मणः, क्रोधकर्मणो वधकर्मणो वा, N. X, 29) 'anger', has been traced 'to √मन् 'to be ablaze'. No verb √मन् with this meaning has been noticed in the Vedic language. Yāska could scarcely imagine that such a verb could be metaphorically used in the sense of 'being ablaze'; Indo-Eur. *men-* 'to think', Gr. *ménos* 'fury.'

मातृ- (°तरः RV. I, 92, 1; भासो निर्मात्र्यः, N. XII, 7) 'light', has been traced to निस् + √मा, lit. 'that which creates'. Yāska could not imagine that a poet could conceive of 'light' as 'mother'.

मृत्यु- (°त्यो voc. RV. X, 18, 1; °त्युर्मारयतीति सतः, मृतं च्यावयतीति शतबलाक्षो मौत्रत्यः, N. XI, 6) 'the god of death', has been traced to √मारय्, lit. 'one who kills.' But if this had been the origin, the form should have been something like *मार्यु-. Yāska failed to imagine that death itself could be metaphorically spoken of as the 'Lord of Death.' Or, according to Maudgalya, मृत्यु- was derived as मृत- + √च्यावय्, lit. 'one who throws down the dead person.' Here a lack of imagination led Maudgalya not to see the active aspect of Death, and to manufacture another verb √च्यावय् out of the suffix यु. It seems as if a lack of imagination was a characteristic feature of the etymologists of Yāska's age.

युक्त्र- (°क्त्रेभ्यः RV. X, 94, 7; °क्त्राणि योजनानि, N. III, 9) 'a finger', is traced to √योजय्, so called because 'it joins together various things'. But as RN. (453) has shown, the word actually means a leather strap by which horses are yoked and in this sense the word goes back to Indo-Eur. *y u g-* 'to bind'.

वसु- (°सवः voc. VS. VIII, 18, AV. VII, 102, 4; °सवो यद्विवसते सर्वम्, °सव आदित्य-रश्मयो विवासनात्, N. XII, 41), the god-name as 'Vasu', is derived from √वस् 'to protect'; but as 'the sun's ray', it is traced to √विवासय् 'to drive out darkness'. Yāska failed to imagine that *vásu-* (which, according to philology, originally meant 'good', Indo-Eur. *u e s u-* 'good',) Av. *vanhus* 'good' could also include 'a ray of the sun' which could be metaphorically regarded as 'good' like other Vasus.

भूवस्- (°वः RV. VI, 37, 3; भूवनाम, भूयत इति सतः, N. X. 3.) 'food', with reference to Soma is derived from √भू 'to hear' so called, as Durga explains it, because 'people hear about it everywhere.' But, as PW. has pointed out, even Sāyana generally interprets it as 'food' when it refers to Soma. Now, during the pressing of Soma, a sound is heard, it is hence

that Soma has received this epithet, and Soma being a nourishing herb, was consequently called 'food'.

हरित्- (°रितः RV. I, 115, 4; **हरणान् आदित्यरश्मीन्**, N. IV, 11) 'a ray of the sun', is traced to **√हृ**, so called because 'it draws out vapours'. The actual reference in the etymology of this word is to the colour of that ray, which is often spoken of as 'yellow' or 'golden'; Indo-Eur. *ǵher-* 'yellow', Lat. *helvus* 'yellow.'

Type D

Words, the etymology of which would be entirely acceptable to comparative philology : --

अक्षाः (°क्षाः **अक्षार इति** RV. X, 89, 6 ; **अश्नोतेरित्येवमेके**, N. V, 3) 'he reaches' (stigmatic aorist) in the phrase **सोमो अक्षाः** is formed from **√अश्** 'to reach', Indo-Eur. *enē-* 'to reach', Gr. *enenkein* 'to carry.'

अगोह्य- (°ह्यस्य RV. I, 161, 11 ; **अग आदित्योऽगृह्णीयः**, N. XI, 16) 'an epithet of आदित्य-' is traced to **√गृह्**, lit. 'one who cannot be concealed'; Indo-Eur. *ghugh-* 'to conceal', Av. *guz-* 'to conceal'.

अनायी- (°यीम् RV. I, 22, 12 ; **यी अग्नेः पत्नी**, N. IX, 33) 'the wife of Agni'.

अवशंस- (°सम् **अवशंसं** RV. VII, 104, 2 ; **अवस्य शंसितारम्**, N. VI, 11) 'evil-intentioned', is traced to **अव-+शंस्**, the suffix **अ-** being used in the sense of the agent.

अङ्गस्¹

अङ्कुश-¹

अङ्ग- (°ङ्गम्, **अङ्गनात्**, N. IV, 3) is traced to **√अङ्ग** 'to bend', (see s.v. **अङ्गस्**).

अङ्गुलि- (°लयः **अङ्गना भवन्ति**, N. III, 8) is traced to **√अङ्ग** 'to bend' (see s.v. **अङ्गस्**). **अङ्गुलि** is connected with Indo-Eur. *ang-* 'to bend' (for in Indo-Eur. there was a doublet *ank-*, *ang-*, to bend) cf. Eng. *ankle*. RN. (p. 450) connects **अङ्गुलि-** with Lat. *unguis* 'the nail of finger or toe'. But according to comparative philology, Lat. *unguis* is related not to **अङ्गुलि-** but to **नख-**, Indo-Eur. *nogh-* 'nail'.

अजीगः (RV. I, 163, 7 ; **जिगत्तिर्गिरतिकर्मा वा**, N. VI, 10) 'swallowed' is traced to **√गृ**, 'to swallow'; Indo-Eur. *ǵuerā-* 'to swallow', Lith. *gérti-* 'to drink', Lat. *voro* 'I eat' (cf. Ch. II, (a), 7).

अजम्- (°जम् RV. I, 163, 10, **अजनिम्**, **आजिम्** N. IV, 13) 'a path of the horse'.

and 'a battle', is traced to √अज्, 'to drive, to lead'; Indo-Eur. *ag-men-* 'to drive', Lat. *agmen* 'a train'.

अत्थ- (°त्या: RV. I, 163, 10; अतना:, N. IV, 13) 'a horse', is traced to √अत् 'to move'; Indo-Eur. *at-* 'to go', Lat. *annus* 'year' from **atnos*.

अद्य- (°द्य, अस्मिन् द्यवि, N. I, 6), lit. 'on this day', is derived as अ- (pron.) + द्यवि, going back to Indo-Eur. pronominal stem *e* 'this or that' and *dyā-*, *dei-* 'to shine'. The द्य in अद्य goes back to Indo-Eur. dissyllabic light base **djewos*, with full-grade vowels, as indicated by OIA. द्यौ: (philologically transcribed *dyāūs*), Lat. *dies* 'day.' The dropping of *u* in अद्य is an anomaly in OIA, as *u* was not expected to be dropped here (cf. Ch. I, 3, xi; HIG. II, pp. 160, 150).

अनर्षन्¹

अनस्- (°नस्: RV. IV, 30, 10; °नो वायुरनिते:, N. XI, 47) 'wind', is traced to √अन् 'to breathe'; Indo-Eur. *an-* 'to breathe', Lat. *anima* 'life' (cf. Ch. II, (d), c. iv).

अनुष्टुभ्- (°दुब् अनुष्टोभनात्, 'गायत्रीमेव त्रिपदां चतुर्थेन पादेनानुष्टोभति' इति ब्राह्मणम्, N. VII, 13), is traced to अनु + √स्तुभ्, lit. 'an additional expression of praise' being formed by the addition of a *pāda* to the three *pādas* of गायत्री. The verb √स्तुभ् is the *bh-* extension of Indo-Eur. *steu-* 'to praise loudly', Av. *staoiti* 'he praises' (cf. Ch. II, (a), 8, vi).

आन्न- (°न्नं कस्माद्, अन्तेर्वा, N. III, 9) 'food', is traced to √अद् 'to eat', Gr. *édomai* 'I eat' (cf. Ch. I, 2 and Ch. III, Type T, s.v.).

अरण्यानी- (°नि voc. RV. X, 146, 1; °नी, अरण्यस्य पत्नी, N. IX, 29) 'wife of अरण्य-', probably 'a sylvan Deity'.

अ-राति- (°तय: RV. II, 23, 9; अदानकर्माणो वा, अदानप्रज्ञा वा, N. III, 11) 'an enemy', is traced to अ + √रा 'to give' signifying 'one whose acts are not generous' or 'one whose intentions are not charitable'; Indo-Eur. *re(i)-* 'to give', or 'a thing', Lat. *rēs* 'a thing'.

अर्क- (°र्कम् RV. I, 10, 1; °र्को देवो भवति यदेनमर्चन्ति, °र्को मन्त्रो भवति यदेनार्चन्ति, °र्कमन्नं भवति यदर्चति भूतानि, N. V, 4) 'God, mantra, food', is traced to √अर्च् 'to worship, honour, satisfy'; Indo-Eur. *erk-* 'to sound clearly', Arm. *erg* 'song'.

अर्थ- (अर्थोऽर्चैररणस्यो वा, N. I, 18) 'wealth', is traced to √ऋ, lit. 'which is gone to i. e. sought for' or 'staying in a stranger'. The former meaning would be clearly acceptable to linguistics, as the word goes back to Indo-Eur. *er-* 'to be set in motion', Gr. *erethízdo* 'I excite'.

1. As per detailed study in Ch. II, (a), I, i.

अस्मयु- (°युः L °स्मयुः RV. I, 142, 10 ; °युरस्मान् कामयमानः, N. VI, 21) 'desiring us', has been formed with the suffix -यु-, Indo-Eur. suffix -iu- cf. Lith. *dainius* 'a bard' from *dainà* 'song' (cf. BGG. II*, I, 294).

आदितेय¹

आधव- (°वम् L आधव° RV. X, 26, 4 ; °व आधवनात्, N. VI, 29) 'stimulation' is traced to √धू, Indo-Eur. *dheu-* 'to blow', Arm. *deu-im* 'I am shaking'.

आनुषक् (°षक् RV. VIII, 45, 1 ; °वगिति नामानुपूर्वस्यानुषक्तं भवति, N. VI, 14) 'in continuous sequence' is traced to √सज्ज्, Indo-Eur. *seg-* 'to be attached', Lith. *sėgti* 'to be attached'.

आर्षिषेण- (°णः RV. X, 98, 5 ; °ण ऋषिषेणस्य पुत्रः, N. II, 10) 'the son of ऋषिषेण', so far as it has been derived as ऋषिषेणस्य पुत्रः is perfectly in accord with the etymological principles of Old Indo-Aryan.

आ-युध- (°आयुधाय RV. VII, 46, 1 ; °धम् आयोधनात्, N. X, 6) 'a weapon', is traced to आ+√युध्, lit. 'that with which one fights', आ corresponding to Indo-Eur. *ē, ō* 'near', 'by', Gr. *ethēlo* (side by side with *thēlo*) 'to will', 'to be free'; √युध् to Indo-Eur. *iudh-* 'to be in restless motion', Lith. *judėti*, 'to move trembling'.

आ-शिस- (°शीराशास्तेः, N. VI, 8) 'a blessing', is derived from आ+√शास्; Indo-Eur. *kās-* 'to instruct, hint', Arm. *sastem*, 'I scold.'

आ-सस्त्राल- (°णसः RV. VI, 37, 3 ; आ-सस्त्रांसः, N. X, 3) 'moving repeatedly', an epithet of रथ्य- 'horse', is traced to √स्; Indo-Eur. *ser-* 'to stream', Lett. *sirt*, 'to swarm around'.

आ-हनुस्- (°नः voc. RV. X, 10, 8 ; आहना हव भवत्येतस्मादाहनः स्यात्, N. V, 2) 'damned', a term of abuse, is traced to आ+√हन्, lit. 'one who is struck'; the root √हन् corresponding to Indo-Eur. *g^hhen-* 'to strike', Gr. *theino* 'I strike'.

इदं-यु- (°युरिदं कामयमानः, N. VI, 31) 'desiring this,' is traced to इदम्+the suffix -यु-, Indo-Eur. -iu-, (cf. s.v. अस्मयु-).

इध्म- (°ध्मः समिन्धनात्, N. VIII, 4) 'fuel', is traced to √हन्ध्, Indo-Eur. *idh-* 'to burn', Gr. *ithainesthai* 'to be burnt.'

इन्द्राणी- (°णीम् RV. X, 86, 11 ; °णी इन्द्रस्य पत्नी, N. XI, 37) 'wife of Indra'.

इम-था (°था RV. V, 44, 1 ; था इति च [रूपोपमा] इम इव, N. III, 16) 'like this', is traced to इदम्+the suffix था 'in the sense of resemblance'; this suffix occasionally occurs in Old Indo-Aryan as in यथा, तथा etc., though Indo-Eur. can offer no parallel to it.

1. As per full treatment in Ch. II, (a), 1, ii.

इषिर- (°रेण RV. VIII, 48, 7 ; एषणेन, N. IV, 7) 'mobile', is traced to **इष्** 'to drive', Indo-Eur. prototype *eis-* 'to move violently', Lat. *eira* 'anger'.

इषु-धि- (°धि: RV. VI, 75, 5; इषूणां निधानम्, N. IX, 13) 'a quiver', is traced to **इषु-**+**धा**, lit. 'the holder of arrows' (cf. Ch. IV. s.v.).

इष्मिण- (°ण: RV. I, 87, 6 ; इषणिन इति वा, एषणिन इति वा, N. IV, 16) 'swift', is traced to **इष्** (see s.v. **इषिर-**).

उत्स- (°स्सम् RV. V, 32, 1; उनत्ते, N. X, 9) 'a fountain', is traced to **उद्** 'to wet', Indo-Eur. *ud-* 'to wet', Gr. *húdor* 'water'.

उरग- (°ण ऊर्णावान् भवति, N. V, 21) 'a sheep', connected with **ऊर्णा-**, lit. 'that which has wool,' Indo-Eur. *ur-uer* 'sheep, wool', Gr. *êiros* 'wool', Pah. *varak* 'wether.'

उरा-मथि- (°थि: RV. VIII, 66, 8; उरणमथि:, N. V, 21) 'destroying sheep', the first member **उरा-** is Indo-Eur. *ur-*, *uer-* 'sheep' (see s.v. **उरण-**).

उषस्- (°षसे RV. I, 113, 1; °षा: कस्माद्, उच्छतीति सत्याः, N. II, 18) 'the dawn', is traced to **उच्छ**, which, according to Durga and RN. (p. 379) means 'to drive out' as given by *Dhātu-pāṭha* (**उच्छी** विवासे), but possibly in Yāska's time the verb meant simply 'to shine', for Yāska does not give any object to the verb in his interpretation. This verb is related to Indo-Eur. *us-* 'to shine', Av. *usanti* 'shines'.

ऊति- (°तये RV. VIII, 68, 1; °तिरवनात्, N. V, 3) 'protection, help', is traced to **अव**, Indo-Eur. *au-*, *auə-* 'to favour', Lat. *aves-* 'to be desirous'. According to the findings of Indo-Eur. linguistics, *u* and *i* were often resultant vowels, being the result of the reduction of a dissyllabic base, loss of one of the vowels and the consequent lengthening of the short or reduced vowel. The direct actual relationship of **ऊ** was with a dissyllabic root (called 'set' in Indo-Eur. terminology), e.g. *auəti* > **ऊति-**. The basic form of **ऊति-** in Indo-Eur. was a dissyllabic base *auə* + the accented *-ti*. Owing to the force of the accent on *-ti*, both the syllables of *auə-* were reduced and became *u*. In all Indo-Eur. languages, the reduced grade correspondents of *ijə*, *uəə*, are represented by *i* and *u*, respectively, cf. **शीत-** but **इयायति**; **शूर-** but **शवीर-**; **हूत-** but **हवीमन्**, **ह्वान्**. The full-grade vowel-gradation (Ablaut) may be noted in the dissyllabic 'set' base in **शवीर-**, **हवीमन्** but the corresponding reduced grade vowel-gradation (by the dropping of a vowel and lengthening of *i* and *u*) in **शीत-**, **हूत-**. In connection with words like **ऊति-**, Yāska says (II. 2) that the phenomenon (now called **संप्रसारण**) is 'a place of two sorts of letters', viz. words like **ऊति-** etc. RN.(301) asks if **द्विप्रतिस्था**(?ष्टा)न was the name of

संप्रसारण according to the Grammarians referred to by Yāska. There is something in this suggestion, though it awaits further material for confirmation (cf. Ch. II, (a), 1, ii).

ऊर्ज्- (°गै हत्यन्नाम, ऊर्जयतीति सतः, N. III, 8) 'food', is traced to √ऊर्ज् 'to invigorate', Indo-Eur. *wǝrg-* 'to swell with energy', Av. *uθrəzəna* 'effectiveness' (cf. Ch. II, (d), g, i).

ऋत्विज्- (°विक कस्मात् ऋतुयाजी भवतीति वा, N. III, 19) is traced to ऋतु- + √यज्, both words being correspondent to Indo-Eur., the former to *er-* 'to arrange', the latter to *iǵ-* 'to honour' (cf. Ch. II, (d), C, ii, g).

एव- (°वै RV. VIII, 68, 4; अयनै, N. XII, 21) 'habit', is traced to √इ, lit. 'as it goes', Indo-Eur. *ei-* 'to go', Gr. *eimi* 'I shall go' (cf. Ch. II, (a), 1, i).

ओसन्- (°ना RV. VII, 69, 4; अवनाय, N. VI, 4) 'favour, kindness', is traced to √अव्, Indo-Eur. *au-* 'to favour', Av., *aomen-* 'helping' (cf. Ch. II, (a), 1, iii).

औशिज्-¹

करटक-²

कर्मन्- (°मं कस्मात्, क्रियत इति सतः, N. III, 1) 'an action', is traced to √कृ 'to do', Indo-Eur. *quer-* 'to do', Cornwall *per* 'thou shalt make' (cf. Ch. II, (a), 1, i).

काक- (°क इति शब्दानुकृतिः, N. III, 18) 'a crow', said to be onomatopoeic, Indo-Eur. *qǝq-* 'imitation of cawing', Lett. *kākis* 'a daw' (a kind of crow).

कु-चर्- (°रः RV. I, 154, 2; IX, 180, 2; कुचर इति चरति कर्म कुलितम्, N. I, 20) 'doing evil deeds', is traced to कु + √चर्, the verb to Indo-Eur. *quel-* 'to turn', Gr. *pélomai* 'I am moving'. For कु, however, no Indo-Eur. parallel is available.

कृकवाकु- (°कुः VS. XXIV, 35; °कोः पूर्वं शब्दानुकरणम्, वचेरुत्तरम्, N. XII, 13) 'a cock', is traced to कृक- (said to be onomatopoeic) + √वच्, कृक- to Indo-Eur. *qrq* 'imitation of hoarse, rough tones', Av. *kahrkāsa-* 'vulture' lit. 'cock-eater'.

गङ्गा- (°ङ्गे voc. RV. X, 75, 5; गमनात्, N. IX, 26) 'name of a river', is traced to √गम् (intensive). This etymology is confirmed in his paper³ on 'the derivation of the name Gaṅgā' by Aryendra Sharma who has pointed out that most of the Vedic river-names like सरस्वती, सरयू, रेवा- refer to 'swift motion'.

1. As per treatment in Ch. II, (a), 1, ii.

2. *Ibid.*, Ch. I, 3, v.

3. Compare the Summaries of the Papers (p. 175) read at the 11th All India Oriental Conference, 1941.

गधित (°ता RV. I, 126, 6; गध्यतिर्मिश्रीभावकर्मा, N. V, 15) 'united, embraced', is traced to √गध् 'to unit, combine'; Indo-Eur. *ghad-* 'to combine', Anglo-Sax. *gadhrian* 'to gather', Eng. *gather*.

गायत्र- , गायत्री- (°त्रं, °श्री, गायते: स्तुतिकर्मणः, N. I, 8; गायतो मुखादुदपतद् इति ब्राह्मणम्, N. VII, 12) have been derived from √गाय् 'to praise', Indo-Eur. *gā-* (i) 'to sing', cf. Russ. *gajati-* (= *gāiō*) 'to crow', Lith. *gysti-* 'to sing'.

√गुह् (N. XI, 32) 'to conceal', Indo-Eur. *ghuġh-* 'to conceal', Av. *guz-* 'to conceal'.

ग्रीवा- (°वायाम् RV. IV, 40, 4; °वा गिरतेर्वा, N. II, 23) is traced to √गिर् (< √गृ) 'to swallow'; ग्रीवा- is related to Indo-Eur. *g^uri-* *g^ueri-* paralleled by Serbian *griva* 'mane'. These words further correspond to Indo-Eur. *g^uer-*, *g^uerā-* 'to swallow', Lat. *voro* 'I devour' to which गिरति < √गृ is related (cf. Ch. II, (a), 5, a, v).

घृत-स्नु- (°स्नुः RV. II, 27, 1; घृतप्रस्नाविन्यः, N. XII, 36) 'rich, copious', is traced to घृत- + √स्नु, lit. 'dripping with butter', Indo-Eur. *snāu-* 'to flow' (**snovio*).

घोष- (°षम् RV. X, 94, 1; °षो घुष्यते, N. IX, 9) 'a sound', is traced to √घुष्, Indo-Eur. *gheus-* 'to hear', Av. *gaoš-* 'to hear' (cf. Ch. II, (a), 1, i).

चन्द्र- (°न्द्रश्चन्दते: कान्तिकर्मणः, N. XI, 5) 'bright', is traced to √चन्द् 'to shine', Indo-Eur. *quand-* 'to shine', Lat. *candeo* 'I shine'.

चित्त- (°त्तम् RV. I, 170, 1; चेतते, N. I, 6) 'the mind', is traced to √चित् 'to think', Indo-Eur. *quit-* 'to watch', Old Bulg. *cisti* 'honouring'.

जरा- (°राऽबोध voc. RV. I, 27, 10; °रा स्तुतिः, जरते: स्तुतिकर्मणः, N. X, 8) 'a praise', is traced to √जृ 'to praise', Indo-Eur. *g^uer(ā)-* 'to raise one's voice', Lith. *geras* 'good'.

जरितु-¹

जरुथ- (°थम् RV. VII, 9, 6; °थं जरुथं गृणाते, N. VI, 17) 'a hymn', or, according to PW., 'noisy', referring to a monster vanquished by Agni, is traced to √गृ 'to praise', Indo-Eur. *g^uer(ā)-*, see s.v. जरा-.

जागृवि- (°वे: RV. X, 34, 1; °विजर्गरणात्, N. IX, 8) 'wakeful', is traced to √जागृ 'to wake', Indo-Eur. *ger-* 'to wake', Gr. *egeiro* 'I wake'.

जारु- (°रः RV. VI, 55, 5; आदित्योऽत्र जार उच्यते, रात्रेर्जरयिता, N. III, 16) 'the sun', is traced to √जृ 'to wear out', lit. 'making the night old', Indo-Eur. *ġer-* 'to be old', Modern Pers. *zāl*, 'old woman'.

तनय- (°येषु RV. VII, 46, 3; °यं तनोतेः, N. X, 7) 'offspring', is traced to √तन् 'to extend', Indo-Eur. *ten-* 'to extend', Lat. *tenere* 'to extend'.

तपुषि- (°षिम् RV. III, 30, 17; °षिस्तपतेः, N. VI, 3) 'glowing', is traced to √तप् 'to be warm', Indo-Eur. *tep-* 'to be warm', Lat. *teperere* 'to be warm'.

तुषिषी- (°षीम् RV. I, 187, 1; बलनाम तवतेर् वृद्धिकर्मणः, N. IX, 25) 'power', is traced to √तु 'to increase', Indo-Eur. *teu-* 'to swell', Gr. *taús* 'great'.

तिरस्- (°रः RV. V, 75, 7; तीर्णं भवति, N. III, 20) 'through' is traced to √तृ (= √तर) 'to cross', Indo-Eur. *ter-* 'through' or 'to go through', Old Irish *tre* 'through' (cf. Ch. II, (a), 1, iv).

तृताव (RV. I, 94, 2; तृताव, N. IV, 25) 'he grows', is derived from √तृ 'to grow' (pf. 3, 1, cf. s.v. तुषिषी-).

तृष्णज्- (°ष्णजे ॥ °ष्णज्जे ॥ RV. V, 57, 1; °ष्णक् तृष्यतेः, N. XI, 15) 'thirsty', is traced to √तृष् 'to be thirsty', Indo-Eur. *tr̥s-* 'to be dry', Goth. *thair̥sus* 'dry'.

तोदु- (°दस्य RV. I, 150, 1; °दस्तुद्यतेः, भूमिर्बिलं तोद उच्यते, तद्धि तुन्नं भवति, दीर्घत्वात् N. V, 6) 'a goad' or 'a hole', is traced to √तुद् 'to pierce', Indo-Eur. *tud-* 'to strike', Lat. *tundo* 'I thrust, strike'.

त्वष्टृ- (°ष्टारम् RV. X, 110, 9; °ष्टा...स्त्वक्षतेः करोतिकर्मणः, N. VIII, 13) 'a fashioner', is traced to √त्वक्ष् 'to make', Indo-Eur. *tuq̥-* 'to weave, plait', Av. *thwaxsa-* 'to work diligently'.

दण्ड्य- (°ण्ड्यः पुरुषो दण्डमर्हतीति वा, दण्डेन संपद्यत इति वा, N. II, 2) has been explained, evidently, on the basis of the suffix -य-, lit. 'one who deserves punishment' or 'one who possesses a cudgel.' The former sense is perfectly acceptable, but the latter meaning cannot be confirmed by any parallel.

दञ्ज- (°आणि RV. I, 126, 7; °ञं दम्नोतेः, सुदम्ने भवति, N. III, 20) 'small', is traced to √दञ् 'to injure', lit. 'that which can be easily injured or cut, being small', the Indo-Eur. prototype being *dhomb-* 'to injure', Gr. *átēmbō* 'I injure'.

दिद्युत्- (°द्युद RV. VII, 46, 3; °द्युत् द्युतेर्वा द्योततेर्वा, N. X, 7) 'name of a weapon', particularly mentioned with reference to Indra's thunderbolt, is traced to √द्यु or √द्युत् 'to shine', in the former case, formed by the addition of the suffix त्, in the latter case forming a radical noun; Indo-Eur. *dis-* 'to shine' Lat. *jū-* (piter-) 'Jupiter' (cf. Ch. II, (d), 3, ii).

दिविष्टि- (°ष्टिषु RV. VIII, 4, 19; दिव एषणेषु, N. VI, 22) 'an effort for heaven', is traced to दिव् + √इष्ट 'to seek', the latter is traced to Indo-Eur. *is-ško-* 'to seek', Old High Germ. *eiskon-* 'to seek'.

दिव्य- (°व्यः RV. I, 164, 46; °व्यो दिविजः, N. VII, 18) 'divine', adj. formed from दिव्- 'heaven' (cf. s.v. दिद्युत्-).

दिश- (दिशः कस्मात्, दिशतेः, N. II, 15) 'a direction', is traced to $\sqrt{\text{दिश}}$ 'to show', Indo-Eur. *diś-* 'to show', Gr. *deiknumi* 'I show'.

दीधिम (RV. VIII, 99, 3 $\text{L}^{\text{म}}$: SV I, 267 $\text{L}^{\text{म}}$; अनुध्यायाम, N. VI, 8) 'we meditate upon', aor. pr. formed from $\sqrt{\text{ध्या}}$, Indo-Eur. *dheia-* 'to see', Goth. *filudeisei* 'craftiness'. The relation of **इ** to **या** as spotted by Yāska, not only occurred in OIA. but also in Indo-Eur. **धि** in **दीधिम** is a reduced form of $\sqrt{\text{धि}}$. Philologically, the same form appears in **धियसान-** 'attentive', **धिषण-** 'wise'. These **धि-** forms were weaker forms. There were four shades of such 'Ablaut' (vowel gradation cf. Ch. II, (a), 5, a, iii) forms in Indo-Eur., viz.

	ii	iə	ei	i
Indo-Eur.	<i>dhiia-</i>	<i>dhiə-</i>	<i>dhei(iā-)</i>	<i>dhī-</i> 'to see'
Lith.	<i>dīmsta</i>	<i>dhymen-</i>	Av. <i>daēnā</i> 'to see', 'religion'	Modern Pers. <i>dīdan</i> , 'poetical inspiration'.
	'seems'	'thought'		धी-

दुन्दुभि- (°भे voc. RV. VI, 47, 19; °भिरिति शब्दानुकरणम्, N. IX, 1-3) said to be onomatopoeic which is evident, though no Indo-Eur. parallel is available.

दूढी- (°ब्धः [दुःस्थः] RV. VIII, 75, 9; दुर्धियः, पापधियः, N. V, 23) 'evil-intentioned', is traced to **दुस् + धी-**, the former going back to Indo-Eur. *duś* 'evil', Gr. *duś* 'evil' and **धी-** to Indo-Eur. *dhī-* 'to see', Lith. *dīlme* 'wisdom'. According to WAG. (I, pp. 44, 173, 275), the cerebral **ह** here is the product of *s + dh*, *s*, in the primitive OIA. stage, became *z*, owing to the effect of the preceding *u*, thus **दूढ्यः** goes back to *duś + dhya- < duz + dhya-*, which with the elision of *z* and compensatory lengthening of *u*, became **दूढ्यः**. Indo-Ira. *zdh*, consequently, became ptoto- OIA. *zāh-*, cf. *nīdā-* Indo-Eur. *nīzdō-* 'nest' (cf. Ch. I, 3, vi).

देव-श्रुत्- (°तम् RV. X, 98, 7; °तं देवा एनं शृण्वन्ति, N. II, 12) is derived as **देव- + श्रु**, lit. 'he whom the Gods hear, heard by the Gods', **देव-** is traced to Indo-Eur. *deiwo-* 'to shine', Av. *daēva-* 'demon' and **श्रु** to Indo-Eur. *klu-* 'to hear', Lat. *klūo* 'I am called'.

देव-हृत्ति- (°तयः RV. X, 44, 6; ये देवान् आह्वयन्त, N. V, 25) is rendered as 'one who has invoked the Gods'. Evidently, $\sqrt{\text{ह्वे}}$ 'to call' is the verb, Indo-Eur. *ghu-* 'to call', Av. *zbayeiti* 'he calls'.

द्विता- (°ता RV. III, 17, 5; द्वैधम्, N. V, 3) rendered as **द्वैधम्** 'double', goes back to Indo-Eur. *dui-ta* 'two', Old Prus. *duwitā pamam* 'in two lines'.

द्वि-बर्हस्- (°र्हाः RV. VI, 19, 1; °र्हा द्वयोः स्थानयोः परिवृढो मध्यमे च स्थाने उत्तमे च, N. VI, 17) 'doubly thick, stout, strong', an epithet of Indra, is traced to **द्वि- + बृह्** 'to be big'; Indo-Eur. *bhergh-* 'high', Old High Germ. *berg* 'mountain'.

धर्मन्-(^०र्मणम् RV. I, 187, 1; धारयितारम्, N. IX, 25) 'supporter', is traced to √ध 'to hold'; Indo-Eur. *dher-* 'to support', Gr. *therápon* 'servant'.

धातु-(^०तुर्धातेः, N.I,20) 'a root, or stem', is traced to √धा 'to put', Indo-Eur. *dhā-* 'to put', Gr. *títhemi* 'I put'.

धिष्ण्य-(^०षण्यो धिषणाभवः, N. VIII, 3) 'pious', adj. formed from धिषणा- 'speech' or rather 'devotion'.

धुनि-(^०निः RV. X, 89, 5; ^०निधून्तोतेः, N. V, 12) 'that shakes', is traced to √धू 'to shake', Indo-Eur. *dhūs-* 'to act religiously', Gr. *theós* 'God'.

धेनु-(^०नुम् RV. I, 164, 26; ^०नुर्धेयतेः, N. XI, 42) 'a cow', is traced to √धे 'to suck', Indo-Eur. *dhein-*, *dhei* 'to suck, suckle', Av. *daenu-* 'female of four-footed animals'.

नसन्त (RV. IV, 58,8; नमतिकर्मा वा, N.VII,17) 'bend, are inclined', is, evidently, aor. pr., formed from √नम्, goes back to Indo-Eur. *nem-* 'to bend', Gr. *nēmos* 'female private parts'.

नाराशंस-(येन नराः प्रशस्यन्ते स ^०शंसो मन्त्रः, N. IX, 19) 'a mantra by which men are praised', is traced to नर-+ञा+^०शंस्.

निपात-(^०ता उच्चावचेऽर्थेषु निपतन्ति, N. I,4) 'a participle' is traced to नि√पत्, lit. 'that which falls into various meanings', Indo-Eur. *pet-* 'to fall', Lat. *peto* 'I rush'.

नियुत्वत्-(^०त्वान् RV. VII, 39, 2; नियुतोऽस्याश्वाः, N. V, 28) 'one fitted with a team of horses', the suffix वन्त् being attached to नियुत् 'a team of horses'.

पङ्क्तिः-

पृश्-(पङ्क्तिः RV. X, 99, 12; स्पृशन्नैरिति वा, स्पृशन्नैरिति वा, N. V, 3) 'a glance' is traced to √स्पृश् 'to see' Indo-Eur. *spek-* 'to see acutely', Lat. *specio* 'I see' (cf. Ch. II, (a), 8, xiii).

पथिन्-^१

पर्वत-(N. I, 20), rendered as पर्ववान् 'having joints', has been derived from पर्वन् 'a joint'; Indo-Eur. *per-* 'a knot', Gr. *peirenante* 'knotting, rendering firm by uniting'.

पवित्र-(^०त्रं पुनातेः, N. V, 6) 'a mantra, the water, a ray etc.', is traced to √पू 'to purify', Indo-Eur. *pū-* 'to purify', Lat. *pūrus* 'pure'.

पाक-(^०कम् RV. I, 164, 21; ^०कः पक्त्व्यो भवति, N. III, 12) 'ripe', is traced to √पक्, Indo-Eur. *pequ-* 'to cook', Gr. *péssō* 'I cook'.

1. As per treatment in Ch. II,(a), 8, iv.

2. *Ibid.*, Type A, s.v.

पातु- (°रं परं भवति, N. II, 24) is traced to पर- 'beyond', both forms have Indo-Eur. correspondences, viz. *per-io-* 'to carry beyond' and *per-* 'beyond', Old Ice. *feran* 'to go', Gr. *perās* 'I press'.

पार्श्व- (°श्वेतः VS. XXI, 43; °श्वं पशुमयमङ्गं भवति, N. IV, 3) 'made of ribs', is traced to पशु- 'rib'.

पाश- (°शः पाशयतेर्विपाशनात्, N. IV, 2) 'a net', is traced to √पाश 'to tie', Indo-Eur. *pāṣ-*, *pāk-* 'to make fast, to tighten', Lat. *paciscor* 'to make a treaty', *pāx* 'a treaty, peace'.

पितु- (°तुम् RV. I, 187, 1; °तुरित्यन्ननाम, प्यायते, N. IX, 24) 'food', is traced to √प्याय, Indo-Eur. *pīt-* 'to swell with fat', Old Bulg. *pitati-* 'to nourish'.

पियारु- (°रुम् RV. I, 190, 5; °रुं देवपीयुं, पीयतिहिंसाकर्मा, N. IV, 25) 'abusive', is traced to √पी 'to injure', Indo-Eur. *pī-* 'to curse', Old High. Germ. *fiēn* 'to hate'.

पुरन्धि- (°न्धिम् RV. VII, 39, 4; °न्धिर्बहुधीः, तत्कः पुरुन्धिः, भग इत्येकम्, इन्द्र इत्यपरं, स बहुकर्मतमः, N. VI, 13) 'one who has great wisdom or action' (referring to Bhaga or Indra (cf. Type B, s.v)).

पुरुवस्- (°वः voc. RV. X, 95, 7; °वा बहुधा रोह्यते, N. X, 46) 'proper name of a divine being of the middle region', is traced to पुरु- + √रु, lit. 'one who cries a great deal'. This is confirmed by an actual occurrence of this word in this literal sense in RV. I, 31, 4, where it is an epithet of मनु- (cf. PW. GW.).

पुरो-हित- (°तः RV. X, 98, 7; पुर एनं दधति, N. II, 12) 'a priest', is traced to पुरस्- + हित-, lit. 'placed before'; पुरस्- to Indo-Eur. *peres* 'before', Gr. *pres-bus* 'old'; and हित- to Indo-Eur. *dhi-* 'to place', Lat. *creditus* 'believed'.

पुलु-काम- (°मः RV. I, 179, 5; N. VI, 4) is rendered as पुष्काम-; पुलु- 'much', going back to Indo-Eur. *pelu-* 'much', Gr. *polús* 'much'; काम- to Indo-Eur. *qā-* 'to desire', Lett. *kāmet* 'to be hungry' (cf. Ch. II (a), 4).

पुष्कर- (°रे RV. VII, 33, 11; °रमन्तरिक्षं पोषति भूतानि, उदकं पुष्करं पूजाकरं पूजयितव्यं वा, इदमपीतरत् पुष्करमेतस्मादेव, पुष्करं वपुष्करं वा, N. V, 14) 'atmosphere, water or flower', is traced to √पुष् + √कृ, √पुष् to Indo-Eur. *pūs-* 'to swell', Old Bulg. *puchati* 'to puff up'; for √कृ cf. s.v. कर्मन्-.

पूर्व-था (RV. V, 44, 1; N. III, 16) 'like before', is traced to पूर्व- + था (see s.v. इमथा).

पूषन्- (°षन् voc. RV. VI, 58, 1; यद्रश्मिपोषं पुष्यति तत्पूषा भवति, N. XII, 16) 'a name of the Sun-God', is traced to √पुष् (see s.v. पुष्कर-).

पृतनाज्य- (°ज्ये RV. X, 102, 9; °ज्यमिति संग्रामनाम, पृतनानाम् अजनात्, IV. IX, 44) 'a battle', is traced to पृतना-+√अज्, lit. 'that wherein men drive against one another'. The first component of this word e.g. पृतना-, पृत- goes back to Indo-Eur. *pr-*, *per-* 'to strike', Lith. *per̃ti* 'to strike'; and the second component √अज् to Indo-Eur. *ag-* 'to drive', Lat. *ago* 'I drive', Av. *azaiti* 'he drives'.

***पृथुल्लुका-** (°के voc. L °थुल्लु° RV. II, 32, 6; स्तुकः स्थायतेः सङ्घातः, N. XI, 32) an epithet of सिनीवाली-, lit. 'whose locks of hair are large'. स्तुक- 'lock of hair', is traced to √स्त्याय् 'to thicken', Indo-Eur. *stā-* 'to thicken', Lett. *stūkis* 'a child wrapped in clothes'.

पेशस्- (°श इति रूपनाम, पिंशतेर्विपिशितं भवति, N. VIII, 11) 'form', is traced to √पिश् 'to fashion', Indo-Eur. *pink-*, *pik-*, *peik-* 'to colour', Gr. *poikilos* 'variegated'.

पैजवन- (°नः पिजवनस्य पुत्रः, N. II, 24), 'a son of पिजवन-'.

प्रत्नथा (L °त्नथा° RV. V, 44, 1; N. III, 16) 'as before', is traced to प्रत्न- (=पूर्व-), see s.v. पूर्वथा.

प्रथम- (°माः RV. X, 27, 23; N. II, 22) 'foremost', is traced to प्र+तम-, an etymology corroborated by Indo-Eur. *pro+tam* 'foremost, first', Av. *fratama-* 'foremost'. WAG. (III, 404) points out that the literal meaning of प्रथम- is 'foremost'. The word contains two Indo-Eur. superlative suffixes -*tha-* and -*ma-*. This ordinal superlative sense is indicated by RV. 1, 152, 3a : अपादेति प्रथमा पद्मतीनाम्, 'though footless, she steps before all footed things'.

प्रधि- (°धयः L प्रडध° RV. I, 164, 48; °धिः प्रहितो भवति, N. IV, 26) 'the portion of a wheel around the navel', is traced to प्र+√धा, lit. 'that which is set', going back to Indo-Eur. *pro-* 'forwards', Lat. *pro-* 'onwards', and √धा 'to set' (cf. s.v. पुरोहित-).

प्रसिति- (°तिम् L प्रडसि° RV. IV, 4, 1; °तिः प्रसयनात्, तन्तुर्वा जालं वा, N. VI, 1), 'a thread or net', is traced to √सि 'to bind', Indo-Eur. *sī-* 'to bind', Gr. *himás* 'strap'.

बन्धु- (°न्धुः RV. I, 164, 33; °न्धुः संबन्धनात्, N. IV, 21) 'a kinsman', is traced to √बन्ध्, lit. 'one who is bound (together)', Indo-Eur. *bhend-* 'to bind', Anglo-Sax. *bindan* 'to bind', Eng. *bind*.

बृहत्- (°हत् RV. II, 11, 21; महतो नामधेयं परिबृढं भवति, N. I, 7) has been connected with बृढ- 'enlarged'; Indo-Eur. *bhr̥gh-* 'high', Av. *br̥azant-* 'lofty'.

ब्रह्मन्- (n.), **ब्रह्मन्-** (m.) (°ह्मा RV. X, 71, 11; °ह्मा परिबृढं सर्वतः L ऋगादिरुक्षणं वा, जगतः कारणं वा, °ह्मा सर्वविद्यः.....परिबृढः श्रुतः, N. I, 8), 'a prayer' and 'one well-versed in Vedic lore' respectively, have been connected with परिबृढ- 'eminent, high', the former owing to all-surpassing greatness, the latter on account of his learning (see s.v. बृहत्-).

भग- (°गः RV. II, 11, 21; °गो भजतेः, N. I, 7) 'wealth', is traced to √भज् 'to be enjoyed'; Indo-Eur. *bhag-* 'to divide', Old Bulg. *bogatъ* 'rich'.

भारद्वाज- (भरणाद् भारद्वाजः, N. III, 17) 'name of a seer', is a compound, the first member of which has been traced to √भृ 'to carry', Indo-Eur. *bher-* 'to carry', Gr. *phéro* 'I carry'.

भार्म्यश्व- (°श्वो भृम्यश्वस्य पुत्रः, N. IX, 24) 'name of a person', son of भृम्यश्व.

भीम-, **भीष्म-** (°मः RV. I, 154, 2; °मो बिभ्यत्यस्मात्, °मोऽप्येतस्मादेव, N. I, 20) 'dreadful', is traced to √भी 'to fear', Indo-Eur. *bhi-* 'to be afraid', Lith. *bijóti-s* 'to be afraid'.

मघ- (°घमिति धननामधेयं मंहतेर्दानकर्मणः, N. I, 7) 'wealth', is traced to √मंह 'to give', Indo-Eur. *mon(e)gh-*, *mnggh-* 'rich, much', Old Bulg. *mǎinogŭ* 'much', WW. also connects it with √मंह 'to present'.

मनस्- (°नो मनोतेः, N. IV, 4) 'mind', is traced to √मन् 'to think', Indo-Eur. *men-*, 'to think', Lith. *menu* 'I mention'. It is a -s- extension of *men-*, Indo-Eur. *men-es*, Gr. *ménos* 'rage'.

मन्त्र- (°न्त्रा मननात्, N. VII, 12) 'a verse', is traced to √मन् (see s.v. मनस्-).

मन्द्रजिह्व- (°ह्रस्व् L °न्द्रजिह्व् RV. I, 190, 1; मन्द्रनजिह्वम्, N. VI, 23) 'one whose tongue is pleasing', an epithet of Bṛhaspati (see Type G, s.v. गुत्समद-).

मन्मन्- (°न्मानि RV. X, 110, 2; मननानि, N. VIII, 6) 'thought', is traced to √मन्.

मरुत्वत्- (°त्वान् RV. III, 47, 1; मरुद्भिस्त्वद्वा, N. IV, 8) is traced to मरुत्+वत् an epithet of Indra, lit. 'accompanied by Maruts', formed by the Indo-Eur. suffix *uent-*.

मेधाविन्- (°वी कस्मात्, मेधया तद्वा भवति, N. III, 19) 'a wise man', is traced to मेधा+विन्. The suffix -विन्- was Indo-Aryan, not Indo-Eur.

मौजवत्- (°तस्य [°जडव°] RV. X, 34, 1; °तः, मौजवति जातः, N. IX, 8) is traced to मौजवत्- i.e. 'produced in the mountain named मौजवत्'.

यजुस्-, **यज्ञ-** (°जुर्वजतेः N. VII, 12; °ज्ञः कस्मात्, प्रख्यातं यजतिकर्मैति नैरुक्ताः, N. III, 19) the former means 'a sacrificial formula', and the latter 'a sacrifice', both are traced to √यज् 'to worship'; Indo-Eur. *yaǵ-* 'to honour', Av. *yazaiti* 'he worships'.

यम- (°मन् RV. X, 14, 1; °मो यच्छतीति सतः, N. X, 19) 'name of a deity', is traced to √यम्; Indo-Eur. *iem-* 'to restrain', Gr. *hemros* 'tame'.

यूथ- (°थम् RV. IV, 38, 5; यौतेः, समायुतं भवति, N. IV, 24) 'a herd', is traced to √यु 'to combine', Indo-Eur. *yū-* 'to combine', Lett. *jūtis* 'a joint'.

रथ- (°थ्याः RV. IV, 37, 3; °थ्या अथाः, रथस्व वोदारः, N. X, 3) 'a horse', is derived from रथ-; lit. 'a carrier of a chariot'.

रयि- (°थीणाम् RV. I, 96, 7 ; °यिरिति धननाम, रातेर्दानकर्मणः, N. IV, 17) 'wealth', is traced to √रा 'to give' (cf. s.v. अराति-).

रराण- (°णः RV. X, 98, 7 ; °णो रातिरभ्यस्तः, N. II, 12) 'giving', is traced to √रा (cf. s.v. अराति-).

रोधस्- (°धः कूलं निरुणद्धि क्षोतः, N. VI, 1) 'a bank', is traced to √रुध् 'to obstruct', lit. 'that which obstructs a stream'. Though √रुध्, in this sense, has no Indo-Eur. parallel, its actual occurrence in this sense in Old Indo-Aryan is an admitted fact.

वृतीयस्- (°यः RV. X, 110, 4 ; °यो वरतरम्, उरुतरं वा, N. VIII, 9) 'further', comparative of वर-, Indo-Eur. *uer* 'broad', Gr. *eurús* 'broad'.

वृहत्- (°णः RV. V, 85, 3 ; °णो वृणोतीति सतः, N. X, 3) 'name of a deity', is traced to √वृ 'to protect, to cover', Indo-Eur. *uer-* 'to protect', Gr. *ouranós* 'heaven' (**ovorv-anós*).

वर्षा- (°र्षाः वर्षत्यासु पर्जन्यः, N. IV, 27) 'rainy season', is traced to √वृष् 'to shower', Indo-Eur. *uers-* 'to be wet', Gr. *érse* 'dew'.

वव्रि- (°व्रिम् RV. I, 164, 24 ; cf. Ch. II, (a), 1, vi), Indo-Eur. *ur- uer- uerā-* 'to cover, to protect', Gr. (v) *rinos* 'leather'. Of the three parts of this word, *vr-* goes back to Indo-Eur. *ur-* 'to shut', cf. Gr. (v) *rinos* 'skin, leather', Indo-Eur. *uer-*, cf. Anglo-Sax. *wer* 'protection'. As regards the final *i*, it goes back to Indo-Eur. *ə*, so that the Indo-Eur. form was *vavrə*, (cf. HIG. 141-2).

वस्यु- (°यवः L 'सुड्य' RV. IX, 112, 3 ; वसुकामाः, N. VI, 6) 'desirous of wealth', is traced to वसु-+the suffix -यु- (cf. s.v. अस्मयु-, इदंयु-).

वस्त्र- (°स्त्रं वस्ते, N. IV, 24) 'a cloth', is traced to √वस् 'to cover', Indo-Eur. *ues-* 'to dress', Lat. *vestis* 'dress'.

वस्त्रमथि- (°थिम् L 'स्त्रम' RV. IV, 38, 5 ; वस्त्रमथिम्, वस्त्रमाथिनम्, N. IV, 24) 'robbing clothes', is traced to वस्त्र-+माथय्, the second member goes back to Indo-Eur. *meth-* 'to turn, to shake', Gr. *móthura* 'handle of rudder'.

वाक्- (वाक् कस्माद्वाचेः, N. II, 23) 'speech', is traced to √वाच्, Indo-Eur. *ueku-* 'word', Lat. *voco* 'I speak'.

वास- (°मस्य RV. I, 164, 1 ; वननीयस्य, N. IV, 26) 'nice, pleasing', is traced to Indo-Eur. *uen-* 'to desire', Lat. *venus* 'the Goddess of love'.

वावशान- (°नः RV. X, 5, 5 ; वष्टे, N. V, 1) 'willing', is traced to √वश् 'to love', Indo-Eur. *uek-* 'to wish', Gr. *hekón* 'willing'.

वाशी- (वाशी° RV. I, 87, 6 ; वाशीति वाङ्नाम, वाश्यत इति सत्याः, N. IV, 16) 'speech', is traced to √वाश् 'to cry', Indo-Eur. *uāk-, uāg-* 'to cry', Lat. *uāgēre* 'to cry'.

वास्तु- (वास्तोः° RV. VII, 55, 3; °स्तुर्वसतेर्निवासकर्मणः, N. X, 16) 'a house', is traced to √वस् 'to dwell', Indo-Eur. *ues-* 'to dwell', Lat. *vesta* 'Goddess of the hearth'.

वाहिष्ठ- (°ष्ठः RV. X, 139, 6; वोढुतमः, N. V, 1) 'the best carrier', an epithet of स्तोमः, is traced to √वह्, Indo-Eur. *uegh-* 'to move', Old High Germ. *wegan-* 'to move'.

विंशति-¹

विद्य- (°थानि RV. III, 27, 7; वेदनानि, N. VI, 7) 'direction, instruction', is traced to √विद् 'to know'; Indo-Eur. *uid-* 'to see', Gallic *druides* 'very wise (*dru*+*uid-*)'.

वित्युता- (°ते ऽवित्यु° RV. III, 54, 7; °ते यावायुधिन्यौ वियवनात्, N. IV, 25) 'heaven and earth', is traced to वि+यु 'to separate'. वि going back to Indo-Eur. *ui-* 'apart', Gr. (*u*)*idios* 'own', and यु to Indo-Eur. *ieu-* 'to mix', Lat. *jāut*, 'to arrange in a series'.

विश्वथा (°तः श्वथा° RV. V, 44, 1; विश्व इव, N. III, 16) 'like all,' is traced to विश्व-+the suffix -था (see s.v. हमथा, प्रत्यथा).

वीळिता (°ता RV. II, 24, 3; °ता, वीळयतिश्च वीळयतिश्च संस्तम्भकर्मणौ, N. V, 16) 'stiff, stiff-necked', is derived from √वील् 'to be stiff', Indo-Eur. *u-es-d* 'to pursue', Old Irish *fē* 'anger', Lat. *virēs*, 'powers'.

वृषभ- (°भः RV. III, 47, 1; वर्षितापाम्, N. IV, 8) 'one who showers water', is traced to √वृष् (see s.v. वर्षा-).

वृषाकपायी- (°यि voc. RV. X, 85, 13; °यी, वृषाकपेः पत्नी, N. XII, 9) 'wife of वृषाकपि, a son of Indra'.

शिमि- (शिमि° RV. X, 89, 5; शिमिति कर्मनाम, शमयतेः, N. V, 12) 'action', is traced to √शम् 'to exert one's self', Indo-Eur. *kem-* 'to be tired', Gr. *kōma* 'deep sleep'.

शिशीते (°ते RV. V, 2, 9; निश्यति, N. IV, 18) 'sharpens' pr. 3. 1, formed from √शो 'to sharpen', Indo-Eur. *kə-* 'to sharpen', Lat. *catūs* 'acute'. As regards Yāska's connecting the *ī* of शिशीते to *ā*, it should be noted that *ī*, like *ū* in *ūti-* (see s.v. ऊति-) is the result of reduction of two syllables viz. *ayā*, the second syllable of which was *ā* when yet unreduced, cf. शीत- but इयायति; so *ī* corresponds indirectly to *ā* in the root of शिशीते.

शुक्- (शुक्° RV. X, 110, 6; °क शोचतेर्ज्वलतिकर्मणः, N. VIII, 11) 'bright', is traced to √शुच् 'to burn', Indo-Eur. *kūq-* 'to shine', Gr. *kúknos* 'swan'.

शुचि- (°चिः RV. II, 1, 1; N. VI, 1) 'shining', is traced to √शुच् (cf. s.v. शुक्-).

शुन्ध्यु- (°न्ध्युः RV. I, 124, 4; °न्ध्युः आदित्यो भवति, शोधनात्, N. IV, 16) 'the sun', is traced to √शोधय्, as it cleans, Indo-Eur. *kū-dh-* 'to brighten', Gr. *katha-rós* 'pure'.

श्रद्धा¹

संग्राम- (°मः कस्मात्, ... संगतौ ग्रामौ, N. III, 9) 'a battle', is traced to सम्+ग्राम-, lit. 'in which two groups come together', सम् going back to Indo-Eur. *som* 'with', and ग्राम- to Indo-Eur. *grem-* 'to bring together', Anglo-Sax. *crammian* 'to cram', Eng. *cram*.

संचय- (°य आचितमात्रो महान् भवति, N. V, 26) 'a heap', is traced to √चि 'to collect', Indo-Eur. *quei-* 'to lay in layers', Gr. *poiéo* 'I make'.

सत्य- (°त्यं सत्यमवै भवति, N. III, 13) 'true', is traced to सत्-, lit. 'that which arises from the true', Indo-Eur. *sntiós* 'belonging to existant', Av. *haithyo* 'true'.

समुद्र- (°द्रः समुद्रको भवति, समुनत्ति वा, N. II, 11) is traced to सम्+उद्- 'water' or to सम्+√उन् 'to wet'. For सम्, see s.v. संग्राम- and, for उद्-, Indo-Eur. *ud-* 'to wet', Gr. *húdōr* 'water' (cf. Type A, s.v.).

सरस्वती- (°ति voc. RV. X, 75, 5; °ती, सर इत्युदकनाम सत्तंसद्वती, N. IX, 26) 'name of a river', is traced to √सृ 'to move', from which सरस्- 'water' is said to have been derived, Indo Eur. *ser-* 'to stream', Lett. *sirt* 'to swarm about'.

सवितु- (°ता RV. X, 149, 1; सर्वस्य प्रसविता, N. X, 31) 'one who stimulates, the sun', is traced to √सू 'to impel', Indo-Eur. *seu-* 'to set in motion', Av. *hav-* 'to set in motion'.

सहस्र²

सात्ति- (°सात्ये RV. V, 46, 7; °संसननाय, N. XII, 45) 'attainment', is traced to √सन् 'to gain, to win', Indo-Eur. *sen-* 'to prepare', Gr. *hanúo* 'to bring about'.

साध्य- (°ध्याः RV. I, 164, 50; देवाः साधनात्, N. XII, 41) 'a class of deities', is traced to √साधय् 'to accomplish', lit. 'that who accomplishes', Indo-Eur. *sāidh-* 'to proceed towards an object'.

सुदत्त- (°त्रः सुदत्तः RV. VII, 34, 22; कल्याणदान, N. VI, 14) 'giving good gifts', is traced to सु+√दा 'to give', सु going back to Indo-Eur. *su-* 'good', and √दा to Indo-Eur. *do-* 'to give', Gr. *didōmi* 'I give'.

सूची³

सूर्या- (°र्ये voc. RV. X, 85, 20; °र्या, सूर्यस्य पत्नी, N. XII, 7) 'the wife of सूर्य'.

सृष्ट- (सृष्ट° RV. VIII, 32, 10; °प्रः सर्पणात्, इदमपीतरत् सृष्टमेतस्मादेव, सर्पिर्वा, तैलं वा, N. VI, 17) 'greasy (ghee or oil)', is traced to √सृष्ट; Indo-Eur. *serp-* 'to creep', Lat. *serpso* 'I creep'.

1. As per detailed study in Ch. I, 3, iii, and Ch. iv, s.v.

2. *Ibid.*, Ch. I, 3, i.

3. *Ibid.*, Ch. II, (a), I, ix.

सोम- (°मस्य RV. IV, 26, 7; °मः ओषधिः, ... सुनोतेः, यदेनमभिषुष्वन्ति, N. XI, 2) 'name of a herb', is traced to √सु 'to press', Indo-Eur. *seum* 'juice', Av. *hauma* 'soma'.

सोमन्- (°मानम् RV. I, 18, 1; सोतारम्, N. VI, 10) 'one who prepares soma'.

सोम्य- (°म्यम् RV. I, 19, 1; सोममयम्, N. X, 37) 'full of soma', is traced to सोम-

स्तिर्या- (°यानाम् RV. VI, 44, 21; °या आपो भवन्ति, स्तायनात्, N. VI, 17) 'stagnant water', is traced to √स्त्र्याय् 'to be condensed', Indo-Eur. *stē* 'to thicken', Lat. *stiria* 'frozen drop' (cf. Ch. II, (a) 1, xi).

स्तोतु- (°ता स्तवनात्, N. III, 19) 'a praiser', is traced to √स्तु 'to praise', Indo-Eur. *stu-* 'to praise aloud', Gr. *steūtai* 'he boasts'.

स्तोम- (°मः N. VII, 12) 'a hymn', is traced to √स्तु (see s v. स्तोतु).

स्वञ्चस्- (°ञ्चाः L सुञ्च- RV. V, 37, 1; स्वञ्चनः, N. V, 7) 'flexible', is traced to सु+√ञ्चस् 'to bend', Indo-Eur. *ank* 'to bend', Gr. *ankón* 'elbow' (cf. Ch. II, (a), 8, i).

स्वस्ति- (°स्तये RV. I, 1, 9; °स्तीत्यविनाशिनाम, अस्तिरभिपूजितः, सु अस्तीति, N. III, 21) is traced to सु+अस्ति, as RN. has pointed out (540), is a noun here, the whole word means 'an honorable existence' (cf. Ch. II, (a), 8, i).

हृथ- (°थात् RV. VIII, 67, 5; हननात्, N. VI, 27) 'a stroke', is traced to √हन् 'to strike', Indo-Eur. *g^hhen-* 'to strike', Gr. *theino* 'I strike'. More correctly, however, Indo-Eur. *n*, is not dropped here, but changed into *n̥* > *a*. But, according to HIG. (142), the correct Indo-Eur. correspondent here is not *n* but *n̥*, which was expected to become *ni* in OIA., as in *jáj-ni-še* (Ch. II, (a), I vii).

हरि- (°रिम् RV. X, 101, 103; °रिः सोमो हरितवर्णः, N. IV, 19) 'the soma', so called because its colour was green; Indo-Eur. *ghel-* 'green or yellow', Lat. *helvus* 'yellow'.

हविर्धान- (°ने, हविषां निधाने, N. IX, 36) 'the cart on which the soma plant is brought for the sake of pressing', is derived as हविस्+√धा; the former to Indo-Eur. *ghēu-* 'to pour', Gr. *chéo* 'I pour' and the latter to Indo-Eur. *dhā-* 'to put', Gr. *títhēmi* 'I put'.

हवु- (°वाः RV. X, 71, 7; °दो हावतेः शब्दकर्मणः, N. I, 9) 'a tank', is traced to √हव् 'to sound', Indo-Eur. *ghlād* 'to sound', Gr. *kéchlāda* 'I make noise'.

Type E

Words, the etymology of which is phonologically sound, but semantically unacceptable :—

अरु- (°अरे RV. I, 164, 13; °राः प्रसृता नाभौ, N. IV, 27) 'the spoke of a wheel'

is traced to $\sqrt{\text{प्रति}} + \sqrt{\text{क्र}}$ 'to go', lit. 'gone towards (the navel of the wheel)'. Here $\sqrt{\text{क्र}}$ which meant 'to arrange' and not 'to go' was the correct origin semantically, because spokes are 'fitted in a wheel', to Indo-Eur. *ar-* 'to arrange', Gr. *ararisko-* 'I set together'.

उर्धी- (°र्धी: RV. III, 33, 6; °र्ध्य ऊर्णोते: वृणोतेरित्यौर्णवामः, N. II, 26) 'broad', is traced to $\sqrt{\text{वृ}}$ 'to cover'. The Indo-Eur. stem of this word, however, viz. *ur-*, *uru-* *uer-*, means 'broad', Av. *uru-* 'broad'.

ऋग्मिय- (°यम् RV. VI, 8, 4; N. VII, 26) is rendered as $\sqrt{\text{क्रमन्तम्}}$, $\sqrt{\text{अर्चनीयम्}}$ or $\sqrt{\text{पूजनीयम्}}$. What the exact shades of difference between these equivalents are, is obscure. But phonologically the word is rightly connected with $\sqrt{\text{अर्च्}}$ or $\sqrt{\text{अक्च्}}$, Indo-Eur. *erk-* 'to sound clearly', Arm. *erg* 'song'.

ऋतु- (°तुरर्तेर्गतिकर्मणः, N. II, 25) 'a season', is traced to $\sqrt{\text{क्र}}$ 'to go'. The correct Indo-Eur. prototype *ar-* meant 'to arrange' as in *अर-* (see s.v.). With $\sqrt{\text{क्रतु-}}$, $\sqrt{\text{अर-}}$ 'the principle of divine law' and $\sqrt{\text{कृति-}}$ 'art', have also been connected. RN. (p. XI, III) accepts Yaska's derivation < $\sqrt{\text{क्र}}$ 'to go'. Similarly, according to NW. the sense of Indo-Eur. *ar-*, viz. 'to fit' was a semantic development of 'movement', which he says, was the basic meaning of Indo-Eur. and Indo-Aryan $\sqrt{\text{अर्च्}}$. But NW. has failed to demonstrate how the sense of 'movement' could be developed into 'fitting'.

ऋषि- (°षि: RV. X, 98, 5; °षिदर्शनात्, N. II, 11) 'a sage', is traced to $\sqrt{\text{अक्श्}}$ 'to see'. According to linguistics, the word should literally mean 'enraptured' as it goes back to Indo-Eur. *ers-*, *eras-* 'to flow', cf. Lit. *arszus* 'violent', Gr. *ársen* 'male', Av. *aršan-* 'man'. RN. (p. 348) says 'it is impossible to derive the word'. But modern linguistics has made it possible to derive the word. The meaning 'enraptured' beautifully agrees with RN. interpretation of $\sqrt{\text{अक्श्}}$ as 'a poet'.

कन्या- (°न्या.....कनते: कान्तिकर्मणः, N. IV, 15) 'a virgin', is traced to $\sqrt{\text{कन्}}$ 'to shine', but Indo-Eur. *ken-* means 'to come out fresh', Lat. *recens* 'recent'.

कपल- (°ना: RV. V. 54, 6; कम्पना: क्रिमयो भवन्ति, N. VI, 4) 'a caterpillar', is traced to $\sqrt{\text{कम्प्}}$ 'to tremble', possibly as WW. suggests, the Indo-Eur. prototype was *qamp-* 'to crook', 'to bend', Gr. *kámpe* 'caterpillar'.

कृष्ण- (°ष्णा RV. I, 113, 2; °ण कृष्यतेर्निकृष्टवर्णः, N. II, 20) 'black', is traced to $\sqrt{\text{कृष्}}$ 'to drag', paralleled in $\sqrt{\text{निकृष्ट-}}$ 'low', so called because this colour is considered to be of low type. This word, however, goes back to Indo-Eur. *qrs-* 'colour', particularly, 'dark' or 'dirty', Old Prus. *kirsnan* 'dark'.

घृत- (°तेन RV. I, 164, 47; °तमित्युदकनाम जिघर्त्ते: सिञ्चतिकर्मणः, N. VII, 26) 'water', is traced to $\sqrt{\text{घृ}}$ 'to sprinkle'. As PW. has shown, the verb $\sqrt{\text{घृ}}$ in the sense of 'sprinkling' occurs frequently in RV., but the meaning of

the noun घृत- was not directly 'water' but 'ghee'. It was then transferred, metaphorically, to 'trickling fat from the sky', i.e. 'rain-water'. But घृत- in the sense of clarified butter goes back to Indo-Eur. *ghrto-*, *gherto-* 'milk, butter', and has nothing to do with the verb √घृ, cf. Irish *gert* 'milk'.

जसुरि- (°रिम् RV. IV, 38, 5; °सुरिः जस्तमिव, N. IV, 24) 'exhausted', is traced to √जस् 'to be tired', but the corresponding Indo-Eur. prototype *gues-* means 'to extinguish', Lith. *gėsti* 'to extinguish'.

शति-¹

तिग्म- (तिग्म° RV. VII, 46, 1; °ग्मम्, तेजतेः उत्साहकर्मणः, N. X, 6) 'sharp', is traced to √तिज् 'to be fierce or forceful', but the corresponding Indo-Eur. prototype is *tig-* 'pointed', 'to prick', Av. *tigra-* 'pointed'.

तुञ्ज- (°ञे RV. I, 7, 7; °ञः तुञ्जतेर्दानिकर्मणः, N. VI, 18) 'gift', is traced to √तुञ्ज् 'to give', but according to PW., 'stimulus'. If the latter meaning is more correct, the word goes back to Indo-Eur. (s)*teig-* 'to strike', Gr. *atūzdo* 'to strike with astonishment'.

दंसि- (°सयः RV. X, 138, 1; कर्माणि, दंसयन्त एतानि, N. IV, 25) 'action', is traced to √दँस् 'to finish', lit. 'that finished by an actor', but the Indo-Eur. prototype *dens-* means 'high mental energy', Av. *danhah* 'a wonderful deed'.

दक्षिण- (°णो हस्तो दक्षतेः उत्साहकर्मणः, N. I, 7) 'right', is traced to √दक्ष् 'to be energetic', but the corresponding Indo-Eur. prototype *deks-* means 'to take', Lith. *dešinẽ-* 'the right hand'.

दघ्न- (°दघ्नासः RV. X, 71, 7; °घ्नं दघ्यतेः स्रवतिकर्मणः, दस्तेर्वा स्याद्विदस्ततरं भवति, N. I, 9) 'up to', has been derived from √दघ् 'to flow' or from √दस् 'to be diminished'. The former derivation, except for the meaning, would be acceptable to linguistics, as the Indo-Eur. prototype is *dngħ-* 'to reach', Gr. *odáks* 'reaching up to the surface of the earth'.

दस्यु- (°स्युस् RV. I, 59, 6; °स्युर्दस्यतेः क्षयार्थात्, उपदस्यन्त्यस्मिन् रसाः, उपदासयति कर्माणि, N. VII, 23) 'a destroyer', as an epithet of शम्बर (=मेघ-), is traced to √दस् 'to decrease,' lit. 'one who decreases the vapours (by not raining)' or 'which reduces activity owing to bad weather'. The word, however, seems to be a term of abuse; √दस् means 'to lack in' and दस्यु-, probably, meant 'wretched', Indo-Eur. *d-es-* 'to divide', Nor. dial. *tasa* 'to separate the threads'.

दास- (दास° RV. I, 32, 11; °सो दस्यते; उपदासयति कर्माणि, N. II, 17) 'a labourer', has been traced to √दस् 'to finish'; he is so called because 'he finishes the tasks assigned to him'. This meaning, however, is possibly only a later development: the original Indo-Eur. meaning was 'to divide', as in the case of दस्यु- s.v., later, it presumably came to mean 'to injure' and still later 'to finish'.

धिष्ण्या- (°णा वाग् धिषतेदेधाव्यर्थे, N. VIII, 3) 'speech', is traced to √धिष् 'to put', lit. 'that which puts or directs one to an object'. The word, however, from the philological point of view, originally meant 'piety, devotion', and goes back to Indo-Eur. *dhās-* 'religious feeling like devotion', Lat. *fānum* 'sacred place' (* *fās-* nom).

धीर- (°रा: RV. X. 71, 2; प्रज्ञानवन्तो ध्यानवन्तः, N. IV, 10) 'wise', is traced to √धा 'to attend to', but the Indo-Eur. prototype *dhi-* meant 'to see'. Lith. *dítme* 'wisdom'.

नहु- (°दस्य RV. I, 179, 4; ऋषिर्नदो भवति, स्तुतिकर्मणः, N. V, 2) 'name of a Rṣi', is traced to √नद् 'to praise'. √नद् 'to sound' is a verb of frequent occurrence in the Vedic language, but Indo-Eur. offers no meaning parallel to this. The meaning of the Indo-Eur. prototype *nedo-* is 'reed', Modern Pers. dial. *nad* 'reed'.

पात्र- (°त्रं पानात्, N. V, 1) 'a cup or vessel', is traced to √पा 'to drink'. According to linguistics, however, the word goes back to √पा 'to protect' Indo-Eur. *poi-* 'to keep, to attend to cattle', Goth. *fōdr* 'scabbard'.

भन्दना- (°ना: RV. IX, 46, 41; भन्दते: स्तुतिकर्मणः, N. V, 2) 'a praise', is traced to √भन्द 'to praise', Indo-Eur. *bhad-* 'good', Goth. *batiza* 'better'.

मत्सर- (°रम् RV. IX, 46, 4; °रः सोमो मन्दते: वृत्तिकर्मणः, N. II, 5) 'soma', is traced to √मद् 'to satisfy'. The Indo-Eur. prototype *mad-* however, means 'wet', 'to trickle', Gr. *madáo* 'I flow'.

मत्स्य- (°स्या: माद्यन्तेऽन्योन्यं भक्षणाय, N. VI, 27) 'a fish', is traced to √मद् 'to desire passionately.' The Indo-Eur. prototype, however, is *mad-*, see s.v. मत्सर-.

मन्तु- (°न्तु RV. I, 6, 7; N. IV, 12) has been rendered as मदिष्यु- 'glad', but the Indo-Eur. prototype is *mad-*, see s.v. मत्सर-.

राजन्- (cf. Ch. II, (d), 2, ii) in the literal sense of 'directing', may also be connected with रजि, राजि- 'a line', cf. Av. *rāstar* 'leader', *raz-* 'to lead straight', Lat. *rego-* 'to direct'. Cf. RN. (309), who, citing from *Ṛgveda*, observes that राजन् must have once meant 'to rule'.

वशा- (°वा: RV. VI, 24, 3; °वाः शाखाः, वेतेः, N. I, 4) 'a branch', is traced to √षी 'to go', lit. 'passages for the wind to blow'. The Indo-Eur. correspondent *uei-* means 'to turn, bend', paralleled by Old Bulg. *věja* 'branch' (cf. Ch. N. II, (a), I, i).

वात- (वायु- (°तः RV. X, 186, 1; °यो voc. RV. I, 2, 1; °तो वातीति सतः, N. X, 34, °युवतिः... गतिकर्मणः, N. X, 1) is traced to √वा 'to go', Indo-Eur. *u₂-* means 'to blow', Lett. *vejas* 'wind'.

वास- (°राणि RV. VIII, 48, 7; विवासनानि, N. IV, 7) 'day', is traced to √वासय् (with वि) 'to drive out (darkness)' if Durga's and later commentators' explanation is to be taken, cf. Indo-Eur. *u₂s-* 'to shine', Middle Irish *fāw* 'sunshine'.

विष्वस्व- (°स्वतः RV. VI, 8, 4; °स्वान् विवासनवान्, N. VII, 26) 'the sun', is traced to √वासय् (with वि), see s.v. वास-

व्रत- (°ते RV. I, 24, 15; व्रतमिति कर्मनाम वृणोतीति सतः, निवृत्तिकर्मा वारयतीति सतः, अन्नमिति व्रतमुच्यते, यदावृणोति शरीरम्, N. II, 13) is said to have three meanings; as (1) 'work, duty', has been traced to √वृ 'to envelope, to bind', lit. 'envelopes a man or binds him, to itself'; as (2) 'vow of abstinence' to √वारय् 'to keep back from', lit. 'that which keeps one back from some thing', as (3) 'food' to √वृ 'to cover, protect', lit. 'that which covers or protects a man'. The first two meanings could be traced to Indo-Eur. *uer-*, *ueret-* 'to speak', Av. *urvata-* 'regulation, command'.

शरीर- (°रम् RV. I, 32, 10; °इ शृणाते, N. II, 16) 'body', is traced to √शृ 'to be destroyed'; Indo-Eur. prototype, however, is *ker-* 'to grow', *cresco* 'I create'.

Type F

Words, the etymology of which would be only partly acceptable to comparative philology:—

आ-शिर- (°शिरम् RV. VIII, 69, 6; °शीराश्रयणाद्वा, आश्रयणाद्वा, N. VI, 8) 'decoction', is traced to √श्री or √श्र् 'to cook', the Indo-Eur. prototype had the palatalized velar consonant *k̂* corresponding to Old Indo-Aryan श्र, viz. *kerā-* 'to mix', or 'to cook', Gr. *keránnumi* 'I mix'.

इषु- (°षवः RV. VI, 75, 11; °बुरीषते गतिकर्मणो वधकर्मणो वा, N. IX, 18) 'an arrow' is traced to √ईष् 'to go' or 'to kill'; Indo-Eur. *eis-* 'to move violently', Gr. *iōs* (= *isus*) 'arrow'.

उत्तर-¹

उदन्यु- (°न्यवे RV. V, 57, 1; °न्युरुदन्यते, N. XI, 15) 'seeking water', is traced to उदन्यति, denominative from उदन्- with suffix उ; suffix यु-, however, is independently and directly attached to a word like उदन्- in the sense of 'desiring' (cf. Type D, s.v. अस्मयुः, इदंयुः).

उषस्- (°षः voc. RV. I, 92, 13; °वा उच्छते, N. XII, 5) 'the dawn', is traced to √उष् 'to shine'. The actual Indo-Eur. prototype is *us-* 'to shine', Av. *usaiti* 'shines'. In उषस् we have a further extension of *us-* with the suffix *-k-*.

1. As per detailed treatment in Ch. II. (d), 3, i.

कृष्णि- (°णि पुनर्वृणोतेरूणोतेर्वा, N. V, 21) 'wool', is traced to √वृ, 'to cover' or to √ऊर्ण 'to cover'. The former derivation is partly philologically sound, as the word goes back to Indo-Eur. *uer-* not 'to cover' but 'sheep' or 'wool', Gr. *erros* 'wool', or to Indo-Eur. *uel* 'wool', Lat. *lānā* 'wool'.

ओदन्- (°नम् RV. VIII, 77, 6; °नम् उदकदानं मेघम्, N. VI, 34) 'a cloud', is traced to उदक- + √दा, lit. 'giving water', the addition of the verb √दा is superfluous; Indo-Eur. *aueḍ-* 'to wet', Av. *aoda-* 'source'.

कपिञ्जल- (°लः हृषदिगलः, N. III, 18) 'name of a bird', is traced to क- + पिञ्जल-, lit. 'slightly tawny', the second member of the compound going back to Indo-Eur. *ping-* 'to colour', Lat. *pingo* 'I paint'.

तनूनपात्- (°पात्, L °नूडन् °) RV. X, 110, 7; अग्निरिति शाकपूणिः, आपोऽत्र तन्व उच्यन्ते तथा अन्तरिक्षे, ताभ्य ओषधिवनस्पतयो जायन्ते, ओषधिवनस्पतिभ्य एष जायते, N. VIII, 5) 'a name of Agni', is traced to तन्- + नपात्-, lit. 'born of तन्-'. तन्- means 'water', so called because it is spread (√तन्) over the atmosphere; out of water herbs and plants arise, and out of herbs and plants Agni arises. This explanation partly agrees with the findings of linguistics. तन्-, according to PW., means 'by itself' and नपात्- means 'a grandson', Indo-Eur. *nepot* 'grandson or nephew', Anglo-Sax. *nefa* 'nephew'. Agni is so called because 'it is born of itself'.

तुर्वशि- (°णिः RV. I, 56, 3; तूर्णवनिः, N. VI, 14) 'attending quickly', an epithet of Indra, is traced to तूर्ण- + √वन् 'to win'. The second member goes back to Indo-Eur. *uen-* 'to desire', Lat. *venus* 'love'. As regards the first member, तूर्ण- is perhaps the nearest equivalent which suggested itself to Yaska.

दु-¹

द्रोण- (द्रोण° RV. X, 101, 7; °णं द्रुममयं भवति, N. V, 26) 'wooden', is rendered as द्रुममयम्. If it is an etymology and not a mere paraphrase, it is only partly correct. The word goes back to Indo-Eur. *dru-* 'tree', Gr. *drumá-* 'forest'.

नक्षत्राभ-²

नराशंस- (°सस्व RV. VII, 2, 2; °सः, अग्निरिति शाकपूणिः, नरैः प्रशस्यो भवति, N. VI, 3) 'praised by men', an epithet of Agni, is traced to नर- + √शंस. But, as PW. has pointed out, the Vedic form must be नर्-, because नर- never occurs in the Vedic language. It actually quotes नरां न. शंसः in RV. II, 34, 6.

1. As per detailed study in Ch. II, (a), 3, ii.

2. *Ibid.*, Ch. II, (a), 3, iv.

पयस्-¹ From the Indo-Eur. point of view, *páy-* in *páy-as-* is the first member of a dissyllabic Indo-Eur. base **poiā** which in OIA. became *पयस्*, owing to the accent on the syllable *āy*, cf. *दुवि-मन्-*, but *ह्यत्-*, *पवित्-* but *पुनाति*; this phenomenon occurred even in Indo-Eur. (cf. HIG. p. 121).

बर्हिष- (°हि: RV. X, 110, 4; N. VIII, 8) has been rendered as *परिबर्हिणात्* which, according to PW., means 'extension, increase'. Durga explains it as *परिच्छेदनात्*, but he explains it as *लूनं हि तद् भवति परिदृढं वा*, lit. 'that grows when cut down'.

बर्हण- (°णा RV. I, 54, 3; *परिबर्हिणा*, N. VI, 18) is derived by Yāska, as *परिदृद्धि-*. If 'extension' be the meaning, then it is allied to Indo-Eur. *bhelgh-* 'to swell', Av. *bareziš-* 'cushion at a sacrifice'.

मिथुन- (°नौ RV. X, 88, 11; *मेथन्तावन्योन्यं वनुतः*, N. VII, 29) 'pairing', is traced to *मिथ् + वन्*, lit. 'one who, pairing with the other, loves him'; Indo-Eur. *mit(h)-* 'to exchange', Av. *mitha* 'perverse'. The verb *वन्* has been erroneously set up here in place of the suffix.

मृग- (°ग: RV. I, 154, 2; *मार्हेर्गतिकर्मणः*, N. I, 20) 'an animal', is traced to *मृज्* 'to go about', the *ज्* of *मृज्*, however, according to the recent findings, is to be traced to a labio-velar consonant, in Indo-Eur. *mṛgʷ-* 'to wander about'.

मेघा-²

रुज्जाना- (°ना: RV. I, 32, 6; °ना नद्यो भवन्ति, रुजन्ति कूलानि, N. VI, 4) 'a river', is traced to *रुज्* 'to break', so called because 'it breaks its banks'; Indo-Eur. *lug-* 'to break', Gr. *lugrós* 'mournful'.

शत-³

सुरा- (°रा सुनोते: N. I, 11) 'wine', is traced to *सु* 'to press', which as the ultimate origin of the word, is acceptable to linguistics, but the most immediate earlier form is Indo-Eur. *sōi-* 'juice', Gr. *hailizo* 'I filter'.

स्तूप-⁴

स्थावु- (°णुस्तिष्ठते: N. I, 18) 'a post,' is traced to *स्था* 'to stand'. The ultimate origin is certainly Indo-Eur. *stā-* but the word, as it stands, is to be derived from an intermediate Indo-Eur. form *st(h)elnu-* 'to establish', Old High Germ. *stilli (sel-nus)* 'calm, still'.

हेमन्त- (°न्तो हिमवान्, N. IV, 27) 'winter', is traced to *हिम-*. The relationship of both the words is quite correct, but the Indo-Eur. prototype is *gheimen* 'cold', Gr. *cheimón* 'winter'.

1. As per detailed treatment in Ch. II, (a), 3, iii.

2. *Ibid.*, Ch. I, 3, x.

3. *Ibid.*, Ch. I, 3, 40. *h* X

4. *Ibid.*, Ch. II, (a), 5, a iv.

Type G

Words, the etymology of which would be probably acceptable to comparative philology:—

अध्या- (°ध्वे voc. RV. I, 164, 40; °ध्याऽहन्तध्या भवति, N. XI, 43) 'a cow', is traced to **अ+√हृ** 'to strike', the former going back to Indo-Eur. *n-* 'not', Gr. *ámbrōtos* 'immortal', and the latter to Indo-Eur. *guhēn-* 'to strike', Gr. *theino* 'I strike'.

अतिथि- (°थि: RV. V, 4, 5; °थिरभ्यतितो गृहान् भवति, N. IV, 5) 'a guest', is traced to **√अत्** 'to move', lit. 'one who goes to homes (of others)', Indo-Eur. prototype *et-* 'to go', Lat. *annus* 'year' from **atnos* (cf. Ch. IV. s.v.).

अन्नसद्- (°सत् L °अन्नस° RV. I, 124, 4; °सद् अन्नान्नं भवत्यन्नसादिनी, N. IV, 16) 'offering a meal, a host', is traced to **अन्नन्-** 'food' (< **√अद्** + **√सादय**), the Indo-Eur. prototype being *ed-* 'to eat', Lat. *edo* 'I eat' and *sed-* 'to sit', Lat. *sedeo*, 'I sit', respectively.

अनवाद्य-¹

अभीके (°के अभ्यके, N. III, 20) according to NW. **अभीक-**, lit. means 'before the eyes', 'in the face of', 'directly appearing', 'striking the eye'. The second part, he says, does not go back to *√ac* as GW. would have it, but **ghik-* 'sight, face' (cf. Ch. II (a), 5, a, i)

अवसाय (°य L °वसा° RV. I, 104, 1; °साय.....इति स्यतिरुपसृष्टो विमोचने, N. I, 17) gerun. pt. 'having released', is traced to **√सा** 'to release', the latter component may be connected with Indo-Eur. *sei-* 'to let loose', Goth. *seithus* 'late'.

अवारम्- (°रम्, अवरम्, N. II, 24) 'this side', has been traced to **अवरम्** 'down, low, this side'. The connection seems to be evident, but the actual structure of the word is obscure, for we find no similar parallel words corresponding to **आर-** in **अघर-**, **अपर-**, etc.

असामि- (°मि RV. I, 39, 10; सामि प्रतिविद्धम् अनुसमासम्, N. VI, 23) adj. in the phrase °मि ओजो विमृथ.....ज्ञावः' in connection with strength of **मरुत्स** is rendered as **अ+सामि-** 'endless'. PW. gives quite the opposite meaning viz. 'not complete'. But Yāska's meaning seems to be more probable, for the strength of **मरुत्स**, is spoken of here. **सामि-** is probably related to **√सा** as in s.v. **अवसाय** (cf. **अवसान-**).

आदुहि- (°रे voc. RV. VI, 30, 24; °रिरादुरणात्, N. VI, 31) 'considerate', an epithet of **यजमान-**; is traced to **आ+√हृ** 'to attend to'.

1. As per full treatment in Ch. II, (a), I, i.

आग्नी- ('प्रियः कस्मात्, प्रीणतेः, 'प्रीभिरप्रीणति' इति च ब्राह्मणम्, N. VIII, 4) 'name of certain hymn,' is traced to **ग्नी** 'to propitiate', lit. 'that with which one propitiates (the Gods)', Indo-Eur. *prī-* 'to have willingly' Old Bulg. *priyati* 'to be favourable'.

आशा- ('आभ्यः RV. II, 41, 12; 'शा उपदिशो भवन्त्यभ्य(?)भ्याः) शानात्, N. VI, 1) 'any one of the intermediate quarters', is traced to **आ** **वञ्**, lit. 'that which is reached easily'; Indo-Eur. *enek-* 'to reach', Gr. *enenkein* 'to carry'.

उक्थ्य- ('क्थ्यम् RV. II, 32, 4; 'क्थ्यं वक्तव्यप्रशंसम्, N. XI, 31) is traced to **वक्थ्**, lit. 'one who merits his praise to being uttered'.

उद्भिन्- ('णम् RV. II, 24, 4; 'णम् उदकवन्तम्, N. X, 13) 'watery', is traced to **उदक-**; Indo-Eur. *ud-* 'to wet', Gr. *húdor* 'water'.

उपपृच्- ('पृच् \perp 'पऽपृच्' RV. I, 32, 4; N. VI, 17) 'being connected with', an epithet of **अहि-**, is traced to **वृच्** 'to join'.

वरुण्य- (वरुण्य(?)ति रक्षाकर्मा, N. V, 23) 'to protect', is formed from **वरु-**; Indo-Eur. *var-* 'to protect', Anglo-Sax. *wer-* 'guarding, caution'.

उमिञ्ज- ('शिग् वष्टेः कान्तिकर्मणः, N. VI, 10) 'name of a person', is traced to **वञ्** 'to love'; Indo-Eur. *uck-* 'to wish', Gr. *hekón* 'willing'.

अचीषम- ('मः RV. X, 22, 2; N. VI, 23) is rendered as **ऋचा समः** 'equal to (worthy of) a song of praise', an epithet of Indra, is traced to **ऋच्-** + **सम-**; **ऋच्-** going back to Indo-Eur. *erk-* 'to sound clearly', Arm. *erg* 'song' and **सम-** to Indo-Eur. *somo-* 'even, like', Av. *hama-* 'like'.

अजु- (अजु RV. I, 90, 1; अजतिः प्रसाधनकर्मा, अजुरित्यप्यस्य भवति, N. VI, 21) in **अजुनीति-** 'right, leading', is traced to **अज्ज्** 'to accomplish, decorate', Indo-Eur. *reg-* 'to direct', Lat. *rego* 'I direct'.

परिते- ('आडई RV. I, 143, 4; इयत्तिरुपसृष्टोऽभ्यस्तः, N. IV, 23) 'stimulated', pf. 3, 3, is formed from **आवृह्**, the verb undergoing reduplication.

कक्ष्या- (कक्ष्या रज्जुरधस्य, कक्षं सेवते, N. II, 2) 'a rope for tying a horse', has been explained as 'that which comes into contact with the sides of the horse'. For **कक्ष्या-** 'girdle', cf. Indo-Eur. *qagh-* 'pen, fold', Anglo-Sax. *haga* 'hedge', Eng. 'hedge'.

काल- ('कः कालयतेर्गतिकर्मणः, N. II, 25) 'time', is traced to **कल्** 'to drive', probably connected with Indo-Eur. *qel-* 'to drive', Gr. *kéllō* 'I drive'.

कृन्तुञ्ज- ('त्रात् RV. X, 27, 23; अमन्तरिक्षं, विकर्तनं मेघानाम्, विकर्तनेन मेघानामुदकं जायते, N. II, 22) 'atmosphere', is traced to **कृन्** 'to cut', lit. 'in which water is produced by the removal (cutting) of the clouds', probably connected with Indo-Eur. *qrt-* 'to cut', Lith. *skintas* 'a pit' used as a residence by animals.

कोकुवा- (जिह्वा ... कोकूयमाना वर्णान् नुदतीति वा, कोकूयतेर्वा स्याच्छब्दकर्मणः, N. V, 26) 'tongue', is traced to √क् 'to sound' or 'to roll'(?), Indo-Eur. *kəu- kəu-* 'to sound', Lith. *kaũkti* 'to cry'. But the word कोकुवा- has not so far been met with in Skt. literature.

क्षिप्र- (°प्र कस्मात्, संक्षिप्तो विकर्षः, N. III, 9) is traced to, सम् + √क्षिप् 'to contract', when a thing is contracted, manner of such an act is called क्षिप्र- (cf. RN. 455). The verb √क्षिप् goes back to Indo-Eur. *qsip-*, *qsib-*, 'to throw', Old Bulg. *oši batǝsja* 'to turn away'.

क्षेत्र- (°त्रस्य RV. IV, 57, 1; °त्र क्षियतेर्निवासकर्मणः, N. X, 14) 'an abode', is traced to √क्षि 'to dwell'; Indo-Eur. *kthei-* 'to settle', Arm. *šen* 'village'.

ख- (खं पुनः खनते, N. III, 13) 'organ of sense', is traced to √खन् 'to dig'. In the sense of 'hole', ख- has the Indo-Eur. prototype *khenā* 'to dig', Av. *kani* 'to dig'. As most of the organs of sense are cavities, the derivation is probably correct.

गिर्वेषस्- (°णत्वे RV. VIII, 89, 7; °णा देवो भवति, गीर्भरेण वनयन्ति, N. VI, 14) 'an epithet of Indra', is traced to गिर्- + √वन्, lit. 'one whom people attract by words (of praise)', (cf. Ch. IV, s.v.)

गुदस- (°स् इति मेधाविनाम, गुणतेः स्तुतिकर्मणः, N. IX, 5) 'wise', is traced to √गृ 'to praise'; Indo-Eur. *g^uer(ā)-* 'to raise the voice', Lith. *girti* 'to praise*'.

गुत्समद- (°दः, N. IX, 5) 'name of a Ṛṣi, son of S'aunaka', is rendered as गुत्समदनः, probably 'wise and pleasing'.

चन्दन- (°नमप्यस्य चन्दतेः कान्तिकर्मणः भवति, N. XI, 5) 'sandal', is traced to √चन्द् 'to shine'; Indo-Eur. *qanel-* 'to shine', Lat. *candeo* 'I shine'.

चमस- (°सम् RV. X, 68, 8; °सः कस्मात्, चमन्त्यस्मिन्निति, N. X, 12) 'a ladle', is traced to √चम्; Indo-Eur. *quem-* 'to sip, gulp', Modern Ice. *hvoma* (= 'hvām') 'to gulp, swallow'.

चाकृन्- (°कृन् RV. X, 29, 1; °कृन्, चायन् इति वा, N. VI, 28) 'seeing', is traced to √चाक् 'to observe'. The change of second च् to क् is not normal, but it has parallels in words like जिगाय. The verb goes back to Indo-Eur. *quai-* 'to watch', Gr. *tarèō* 'I watch'.

च्यवन- (°वानम् RV. X 39, 4; °वन ऋषिर्भवति, च्यावयिता स्तोमानाम्, N. IV, 16) 'name of a Ṛṣi', is traced to √च्यावय् 'to let fall', or 'let go', lit. 'one who issues hymns'; Indo-Eur. *qieu-* 'to set in motion', Gr. *seúō* 'I set in quick motion'. °वन- is later form for °वान-.

जगुरि- (°रिः RV. X, 108, 1; °रिः जङ्गम्यते, N. XI, 25) 'one who goes again and again', is derived from the frequentative form of √गम् 'to go'.

तपुस्- (°तुः RV. VII, 104, 2; °तुस्तप्यते, N. VI, 11) 'heated', is traced to √तप् 'to burn', Indo-Eur. *tép-* 'to be warm', Lat. *tepere-* 'to be warm'.

दक्षिणा- (°णा RV. II, 11, 21; °णा दक्षते: समर्द्धयतिकर्मणः, N. I, 7) 'a gift', is traced to √दक्ष् 'to cause to prosper'; Indo-Eur. *dek-* 'to receive', 'to show honour', Gr. *dékomai* 'I accept'.

देवाची- (°ध्या RV. I, 127, 1; देवान् प्रत्यक्षया, N. VI, 8) 'turned towards Gods', is traced to देव- + √अञ्च्; the latter member goes back to Indo-Eur. *ank-*, 'to bend', Gr. *ankón*, 'elbow' (see Ch. IV. s.v.).

नदी- (°थः कस्मान्नदना इमा भवन्ति, शब्दवत्यः, N. II, 24) 'a river', is traced to √नद् 'to roar'. The meaning of √नद् 'to roar' seems to have been a characteristically OIA. development, for the Indo-Eur. prototype *nedo-* meant 'reed', paralleled by Arm. *net* 'arrow', Modern Pers. *nai* 'bamboo, reed'. It is probable that the sound of the reed which often grows near rivers, was extended to the roar of the river, cf. Type E, s.v. नद्.

निष्ठा- (°षया RV. X, 73, 11; °षा पाश्या भवति यन्निधीयते, N. V, 16) 'a net', is traced to नि + √षा, lit. 'that which is put down'.

निष्पत्ति- (°पी RV. I, 104, 5; °पी स्त्रीकामो भवति, विनिर्गतसपः, N. V, 16) 'lustful for women', is traced to निष् + सप-, lit. 'one whose penis is out', सप- seems to be a metathesis of पसस्- 'penis'.

पृथ्या- (°थ्या स्वास्ति यजति TS. VI. 1, 5, 2; °थ्या, पन्था भन्तरिक्षं तन्निवासात्, N. XI, 45) 'Deity of a happy journey', is traced to पथिन्-. This deity was counted among those of mid-region, so that पथिन्-, was assumed to be the atmosphere, in which this deity was supposed to live.

पदि- (°दिम् RV. I, 125, 2; °दिर्गन्तुर्भवति, यत् पद्यते, N. V, 18) 'going, a bird', is traced to √पद् 'to go'; Indo-Eur. *péd-* 'to go, fall', Lith. *pėdinti* 'to go slowly'.

पराञ्च- (°चैः RV. X, 108, 1; °चैः पराञ्चनेराचितः, N. XI, 25) 'away', inst. adv., is formed from परा + √अञ्च् 'turning aside'.

प्रातु- (°तुः RV. X, 27, 24; °तुः पतनं, गमनम्, N. V, 19) 'a move or path', is traced to √पद् 'to go' (see s.v. पदि-).

पाश्या- (°श्या पाशसमूहः, N. IV, 2) 'a collection of nets', is traced to पाश. The word पाश्या- has not been met with in any literary text, but cf. Kāśikā on Pā. IV, 2, 49.

पुटीव- (°वम् RV. X, 27, 23; °वं पूणते: पूरयतेर्वा, N. II, 22) 'water', is traced to √पृ or √पूर 'to fill', so called because 'it gratifies thirst' or because 'it fills rivers'; Indo-Eur. *pel-*, *pete-* 'to fill', Old Irish *lān*, 'full', Lat. *plere* 'to fill'.

प्रकलविद्- (°वित् √कलवित् RV. VII, 18, 15; वणिग्भवति, कलाश्च वेद, प्रकलाश्च, N. VI, 6) 'a merchant', is traced to कला- + प्रकला- + √विद्, lit. 'one who knows the minute portions of weights and measures'.

The additional setting of कला- in the compound may be only explanatory.

भर- (°रेषु RV. IV, 38, 5; °र इति संग्रामनाम, भरते, N. IV, 25) 'a battle', is traced to √भृ 'to bear', Indo-Eur. *bher-* 'to bear', Gr. *phéro* 'I bear'.

भूमि- (°मि: RV. I, 31, 16; °मि:, आग्यते, N. VI, 20) 'moveable' or 'turning quickly', is traced to √भ्रम् 'to move', Indo-Eur. *bhrem-* 'to hum', Germ. *Breme* 'horse-fly' (also cf. भर-).

मन्दिन्- (°न्दिने RV. I, 101, 1; °न्दी मन्दते: स्तुतिकर्मण:, N. IV, 24) 'praiseworthy', is traced to √मन्द् 'to praise'. This sense of the verb seems to be a metaphorical extension of Indo-Eur. *mad-* 'wet', 'to trickle', Gr. *madáo* 'I flow'.

रभ्- (°भम् RV. VIII, 45, 20; °भ आरभन्त एनम्, N. III, 21) 'a variety of stick', is traced to √रभ् 'to begin, take in hand', Indo-Eur. *labh-* 'to grasp', Gr. *eilepha* 'grasped', or Indo-Eur. *rabh-* 'vehemence', Lat. *rabies* 'fury'.

रसा- (°साया: RV. X, 108, 1; °सा नदी, रसते: शब्दकर्मण:, N. XI, 25) 'name of a river', is traced to √रस् 'to sound', Old High Germ. *rasta* 'speech'.

लाङ्गल- (°लं लङ्गते, N. VI, 26) 'a plough', is traced to √लङ् 'to be attached', Indo-Eur. *leg-*, *leng-* 'lax', Lat. *laxus* 'lax', Gr. *légnon* 'border of a cloth' (cf. Type A, s.v. लाङ्गल-).

वयुन- (वयुन RV. VI, 21, 3; °नं वेते: कान्तिर्वा प्रज्ञा वा, N. V, 14) 'visibility', is traced to √वी 'to go, pursue', lit. 'that to which one can go', Indo-Eur. *uei-* 'to go', Lith. *vejù* 'I pursue'.

वर्ण- (°णो वृणोते, N. II, 3) 'colour', is traced to √वृ 'to cover', lit. 'that which covers things', Indo-Eur. *ur-*, *uer-*, *uerā-* 'to shut, protect', Old Bulg. *vrēti* 'to close'.

वसुधेय- (°यस्य L °सुधे°) MS. IV, 13, 8; वसुधानस्य, N. IX, 42; 43) 'the possession or retention of goods', is traced to वसु- + √धा.

वाताप्य- (°प्यम् RV. IX, 93, 5; °प्यमुदकं भवति वात एतदाप्याययति, N. VI, 28) 'water' is traced to वात- + आ + √प्याय्, lit. 'swollen by the wind'; the verb √प्याय् corresponds to Indo-Eur. *poi-* 'to swell with fat', Av. *puēman-* 'mother's milk'.

वायु- (°य: [वा।यु:] RV. X, 29, 1; °य: वे: पुत्र:, N. VI, 28) 'descendant of a bird', is traced to बि- 'a bird', Indo-Eur. *auci-* 'bird', Lat. *avis* 'bird'.

वाहस्- (°ह: RV. III, 53, 3; °ह: अभिवहनस्तुतिं मन्यन्ते, N. IV, 16) 'the board on which soma is pressed', is traced to √वह्, according to some authorities. In Yaska's opinion it merely means 'praise'. In both cases √वह् 'to carry'

1. Compare N.'s criticism of PP.

is the probable origin; Indo-Eur. *uegh-* 'to move', Old High Germ. *wegan* 'to move'.

विधवा- (°वा RV. X, 40, 2 ; °वा विधानका भवति, N. III, 15) 'a widow', is traced to वि + √धा, lit. 'without support', ultimately going back, according to WW., to *ui+dhē-* 'to separate', Lat. *vidua* 'widow', Lat. *divido* 'to divide', Av. *viḍavā-*.

वृक्ष- (°क्षे RV. X, 27, 22; °क्षो वृक्षनात्, N. II, 6) 'a tree', is traced to √वृक्ष् 'to cut', Indo-Eur. *urk-* 'to tear', Gr. *rākos* 'a rag', with *s-* extension.

शक्नी- (°रीषु RV. X, 71, 11 ; °कयः शक्नोते, N. I, 8) 'name of a certain Rk', is traced to √शक् 'to be able'. This was probably due to the belief in its effectiveness; Indo-Eur. *kaq-* 'to be able', Lith. *kākti* 'to reach', though this Indo-Eur. correspondent is not certain.

शतस्रा- (°साः [°तऽसाः] RV. IV, 38, 10 ; X, 178, 3 ; N. X, 29 ; 31) adj. 'offering hundreds', is traced to शत + √सन्. This is confirmed by another adj. शतसनि- 'offering hundreds', cf. *s v.* सहस्रसा-.

शरार- (°रुः RV. X, 86, 9; °रुः संशिशरिषु, N. VI, 31) 'injurious', is traced to √श्च 'to injure', Indo-Eur. *kerā-* 'to injure', Gr. *keráizdo* 'I lay waste'.

शर्या- (°याभिः RV. IX, 110, 5 ; °या शरमयीमिषुम्, N. V, 4) 'an arrow', is derived from शर-, lit. 'made of a kind of reed'.

श्रेष्ठी- (श्रेणि° RV. I, 163, 10; °णिः श्रयते, समाश्रिता भवति, N. IV, 13) 'a row, flock', is traced to √श्रि as it 'rests upon its neighbours'; Indo-Eur. *klī-* 'to lean, rest', Lat. *clino-* 'to rest, lean'.

श्लोक- (°कम् RV. X, 94, 1; °कः शृणोते, N. IX, 9) 'a call', is traced to √श्रु 'to hear', Indo-Eur. *klū-* 'to hear', Av. *surunaoiti* 'he hears'.

सङ्कु- (°कुम् RV. X, 71, 2 ; °कुः सञ्चतेर्दुर्धर्वावो भवति, N. IV, 10) 'crushed, roasted barley', is traced to √सञ्च् 'to cling', so called because 'it is difficult to wash', Indo-Eur. *seq^u-* 'to follow', Lat. *sequor* 'I follow'.

समना- (°नेव ८ °नाः सङ्गव ८ RV. IV, 58, 8 ; समनसः ... समनं समननाद्वा, संमाननाद्वा, N. VII, 17) 'unanimous', an epithet of योषा, is traced to स + मनन-. The other etymology, सम् + मानन- is less probable.

सवीमन्- (°मनि RV. VI, 71, 2 ; प्रसवे, N. VI, 7) 'direction, instruction', is traced to √सू 'to impel', Indo-Eur. *seu-* 'to set in motion', Av. *hav-* 'to set in motion'.

सहस्रसा- (°साः ८ °सऽसाः ८ RV. X, 178, 3; IV, 38, 10 ; N. X, 29 ; 31) 'offering thousands', is traced to सहस्र + √सन्. This is confirmed by another adj. सहस्रसनि- 'offering thousands'. The verb √सन् goes back to Indo-Eur. *sen-* 'to make ready', Gr. *hanáo-* 'I bring about'.

१ सुविदुत्र- (°त्रेभिः ल सुडवि°) RV. X, 15, 9 ; °त्रः कल्याणविद्यः, N. VI, 14) 'well-intentioned', is traced to सु+√विद् 'to know'.

२ सुविदुत्र- (ल > °दत्रिय- > °दत्रियेभ्यः ल सुडवि°) RV. X, 17, 3 ; °त्रं धनं भवति, विन्दते वै कोपसर्गात्, ददाते वा स्याद् द्रुयपसर्गात्, N. VII, 9) 'wealth', is traced to : (1) सु+√विद् 'to obtain', Indo-Eur. *uid-* 'to see', Gal. *druides* 'very wise' (**dru-uid-*); (2) सु+वि+√दा, lit. 'well-giving', i.e. 'giver of well-being'.

सुभर्व- (°वम् RV. X, 102, 5 ; °वं भवति रत्तिकर्मा, N. IX, 23) 'well-nourished, bull', is traced to सु+√भर्व 'to eat well'; Indo-Eur. *bher-* 'to eat', Gr. *phérbo* 'to graze'.

स्य- (सं शूर्प, स्यते, N. VI, 9) 'a winnowing basket', is traced to स्यो 'to finish', Indo-Eur. *sei-* 'to throw', Old Bulg. *sejati* 'to sow'.

स्वर्कु- (°कैः ल सुडज°) RV. I, 88, 1 ; स्वर्चनैः, N. XI, 14) 'nicely shining', an epithet of रथ-, is traced to सु+√अर्च 'to shine'.

Type H

Words, the etymology of which would be possibly acceptable to comparative philology:—

अतूर्त्त- (°सैः RV. I, 126, 1 ; अतूर्ण इति वा, अत्वरमाण इति वा, N. IX, 10) 'not crossed over, not passed over', is traced to √त्वर. Possibly to Indo-Eur. *tuer-* 'to turn', Anglo-Sax. *thweran* 'to stir up'.

अप्स- (अनप्सः RV. II, 23, 9 ; अप इति रूपनाम, आप्नोतीति सतः, N. III, 11) 'form', is traced to √आप्, going back to Indo-Eur. *ap-* 'to reach', Lat. *apiscor* 'I reach'.

अयु- (°यासः RV. I, 154, 6 ; °यासः, अयनाः, N. II, 7) 'moving', is traced to √ह 'to go'; PW. derives it as अ+यास्- from √यस् 'to try'. lit. 'blowing easily, without effort', but there seems to be nothing against Yaska's derivation from √ह 'to go'.

अरण- (°णस्य RV. VII, 4, 7 ; °णो ऽपाणो भवति, N. III, 2) 'lacking in water', is traced to अ+√अ 'to go', lit. 'one to whom (libation of water) is not to go i.e. is not to be offered', the verb √अ, Indo-Eur. *er-* 'to be set in motion', Gr. *érsai* 'let him dash forth' (cf. Type I, s.v., अरण-).

अरणी- (°रण्योः RV. VII, 1, 1 ; °रणी प्रत्यृत एने अग्निः, समरणाजायत इति वा, N. V, 10) 'kindling stick', is traced to √अ 'to go', lit. either because '(Agni) approaches the two *Aranis*' or because 'when they come together, fire is produced' (cf. s.v. अरण-). But it is also possible that the word goes back to Indo-Eur. *al-* 'to burn' Lat. *altäre* 'altar'.

असिक्ली- (°वनया RV. X, 75, 5 ; °सिक्नयशुक्ला, असिता, N. IX, 26) 'name of the river Candrabhāgā-, lit. dark, muddy', is traced to अ+सित->, असिक्ली- being

the Vedic feminine of असित-, cf. PW. WW., though not sure, suggests Indo-Eur. *nsi-* 'dirty-coloured, mud', Gr. *ásis* 'mud of a river'.

असुनीति- (°ते voc. L 'सुनी' RV. X, 59, 5; °ति: असून् नयति, N. X, 39) 'the deity of life', is traced to असु-+नी, lit. 'that which brings life'.

आरित- (°त: RV. I, 101, 4; °त: प्रसृत: स्तोमान्, N. V, 15) 'abiding (in stomas)', is traced to √आ, Indo-Eur. *ar-* 'to arrange', Gr. *ararisko* 'I set together'. If Yaska's use of the verb √आ here implies 'to be definitely connected with', the etymology may possibly be accepted.

इषीका- (°केवतेर्गतिकर्मणः, N. IX, 8) 'fibre', is traced to √इष् 'to move'. Though phonologically possible, the etymology awaits further confirmation.

उपलप्रक्षिणी- (°णी L 'लप्र' RV. IX, 112, 3; °णी, उपलेषु प्रक्षिणाति, N. VI, 5) 'an instrument for the production of सकृ-', is traced to उपल- + प्र+क्षि, lit. 'by which (barley) is crushed on the stones'. √क्षि goes back to Indo-Eur. *q^hthi* 'to disappear', Gr. *phthino* 'I destroy'.

उष्णिह्- (°ष्णिक्, खिद्यते: कान्तिकर्मणः, N. VI, 12) 'name of a metre', is traced to √णिह् 'to love', lit. 'that which is loveable', presumably, owing to its popularity. Indo-Eur. *snig^hh-* 'to snow', Irish *snigid* 'it rains', with possible extension of meaning. But the treatment of द् of the prefix उद्- still remains obscure.

ऋदुद्- (°रेण RV. VIII, 48, 10; °र: सोमो ऋदुदरो ऋदुदरेष्विति वा, N. VI, 4) 'with a soft interior', an epithet of soma, is traced to ऋदु-+उद्- . The reduction of ऋदु- to ऋदु- is one of the few sporadic occurrences in the R̥gveda, which PW. has confirmed.

ऋधक् (°धक् VS. VIII, 20; ऋधोयर्थे, '...ऋधुवन्...', N. IV, 25) 'making prosperous', is traced to √द्ध्; Indo-Eur. *al-* 'to grow', with *dh-* extension, Gr. *álthomai* 'I grow'.

ऋभुना- (°क्षा: RV. I, 162, 1; N. IX, 3) is rendered as ऋभूणां राजा, which indicates that the etymology was ऋभु-+क्षि L 'क्षा' 'to rule', √क्षि going back to Indo-Eur. *q^hth^a* (i)- 'to acquire authority', Gr. *ktáomai* 'I acquire, I possess'.

ओषधि- (°धी: RV. X, 97, 1; N. IX, 27) 'a drug', is rendered as (i) ओषद्(?)धयन्ति 'that which sucks up heat (i.e. disease)', is traced to √उष् + धे; or (ii) ओषति(?)धयन्ति, which Durga renders as 'that which sucks up the affected (lit. burning, part)', √उष् corresponding to Indo-Eur. *us-* 'to burn', Lat. *ustus* 'burnt'.

कङ्गीधत्- (°वन्तम् RV. I, 18, 1; N. VI, 10) 'name of a Ṛṣi', is traced to कङ्गाधत्-, lit. 'having a girdle'; कङ्गा- means 'a girdle', but the vocalic correspondence of ई: या in a noun is obscure.

काशि- (°शि: RV. III, 30, 5 ; °शिमुष्टिः प्रकाशनात्, N. VI, 1) 'a fist', is traced to √काश्
lit. 'that which appears', Indo-Eur. *quoḱ-* 'to see', Modern Pers. *nigāh*
'a glance'.

कुरारु- (°रुम् RV. III, 30, 8 ; °रुं परिक्लणनम्, N. VI, 1) 'sounding', is traced to √क्लृण्.
Perhaps one could connect it with Indo-Eur. *qan-* 'to sing', Lat. *cano*
'I sing'.

कुरुङ्ग- (°ङ्गस्य RV. VIII, 4, 19 ; °ङ्गो राजा बभूव, कुरुगमनात्, N. VI, 22) 'name
of a prince', is traced to कुरु+√गम्, lit. 'one resorting to the country
named कुरु'.

खल- (°ले RV. X, 48, 7 ; °ल इति संग्रामनाम, खलतेर्वा, स्वलतेर्वा, अयमपीतर खल एतस्मादेव,
समास्क्रब्धो भवति, N. III, 10) 'a battle or a thrashing-floor', is traced to
√खल् 'to collect' (cf. *Dhātupāṭha*) or to √स्खल् 'to stumble'; the latter
derivation may possibly correspond to Indo-Eur. *sqhel-* 'to stumble',
Arm. *sxahm* 'I stumble' (cf. Ch. II, (a), 3, iii).

गण- (°गणम् RV. I, 116, 8 ; °णः, गणनात्, N. VI, 36) 'group', is traced to √गण् 'to
count'. Perhaps, one may connect it with Indo-Eur. *geṛ(+n)-* 'to gather',
Gr. *agaeiro* 'I gather'.

गरुत्मन्- (°त्मान् RV. I, 164, 46 ; N. VII, 18) being exclusively an epithet of
सुपर्णे, is rendered as (i) गरणवत्, being traced to √गृ 'to swallow', and as (ii)
गुर्वात्मन्, i.e. गुरु+आत्मन्- 'whose self is great'. Both the etymologies are
possible.

गर्त- (°तम् RV. V, 62, 8 ; रथोऽपि गर्तं उच्यते, गृणातेः स्तुतिकर्मणः, N. III, 5) 'a car',
is traced to √गृ 'to praise', Indo-Eur. *g^herā-* 'to raise the voice', Lith. *gėras*
'good'.

छन्दस्- (°न्दांसि छादनात्, N. VII, 12) 'metre', is traced to √छादय् 'to cover', the
Indo-Eur. parallel *sked-* 'to cover', Anglo-Sax. *hoete-ru* 'dress' is uncertain.

तन्यतु- (°तुः RV. X, 65, 13 ; °तुः तनित्री ऽ माध्यमिका वाक्, N. XII, 30) 'thunder', is
traced to √तन् 'to roar'. In this sense this verb occurs in RV. VI, 38, 2 ;
Indo-Eur. *ten-, sten-* 'to thunder', Gr. *sténo* 'I groan'.

तु- (°रः RV. VIII, 41, 2 ; °र इति यमनाम, त्वरया तूर्णगतिः, N. XII, 14) 'Yama,
God of death', is traced to √त्वर 'to hasten'. According to PW. the word is
derived from √तु 'to be powerful', though the derivation from √त्वर is not
impossible. It is used for several other Gods as well.

दुर्गामन्- (°मा ऽ दुःशना° ऽ RV. X, 162, 2 ; क्रिमिर्भवति, पापनामा, N. VI, 12) 'hav-
ing a bad name', said to be the name of an insect, is traced to दुस्+नामन्-.
According to PW. it is the name of certain demoniac creatures. Being
the name of an insect, it seems to be a 'taboo word', the utterance of
the actual name being avoided for fear of some unpleasant association
or mishap.

ध्रुवन्- (°न्व R.V. X, 187, 2 ; °न्वान्तरिक्षे ध्रुवन्यस्मादापः, N. V, 5) 'atmosphere' is traced to √धृन् 'to run', lit. 'that from which waters run', cf. Lat-fons 'a spring', to Indo-Eur. *dhen-* 'to run'.

धाना- (°ना आधे हिता भवन्ति, फले हिता भवन्तीति वा, N. V, 12) 'roasted corn', is traced to √धा 'to place', so called because that is placed in a frying pan, or on a frying board. Possibly, related to धानम् 'a holder', Indo-Eur. *dhen-* 'to put', Anglo-Sax. *don* 'done'.

परुष्णी- (°ण्या R.V. X, 75, 5 ; इरावती परुष्णीत्याहुः, पर्ववती भास्वती कुटिलगामिनी, N. IX, 26) 'name of the river इरावती', is traced to पर्वन्-, from eddies which make its movement so curling, and which are like knots. Indo-Eur. *per-* 'knot', Gr. *perenante* 'knotting', 'rendering firm by binding'.

पवीरवत्- (°वान् R.V. X, 60, 3 ; पविः शस्यो भवति....., तद्वत् पवीरमायुधं तद्वानिन्द्रः °वान्, N. XII, 32) 'armed with a spear', an epithet of Indra, is traced to पवीर- 'a spear', lit. 'one having a dart'.

पाथस्- (°थः R.V. VII, 34, 10; X, 70, 10 ; उदकमपि पाथ उच्यते, पानात्, अन्नमपि पाथ उच्यते, पानादेव, N. VI, 7) 'water or food', is traced to √पा 'to drink'. When the meaning is 'food', it may be the extended meaning of the original word.

पृथक् (°थक् R.V. X, 44, 6 ; °थक् प्रथते, N. V, 25) 'separate', is traced to √प्रथ् 'to spread'. Formally, this phonological correspondence is evident, but the exact semantic correspondence of पृथक् and √प्रथ् is not clear. May it be supposed that when a thing is separated from another, it is 'spread' in the sense that it is loosened from the contraction of the combination ?.

भारती- (°ती R.V. X, 110, 8 ; °ती, भरत आदित्यस्तस्य भाः, N. VIII, 13) 'sunshine', is traced to भरत- 'the sun'. भारती- was considered to be a daughter of the sun, called भरत-, because, as Durga explains it, he supports (बिभर्ति) the universe.

भृम्यश्व- (°श्वो भृमयोऽस्याश्वः, N. IX, 24) 'name of a person', is traced to भृमि-+अश्व-, lit. 'one whose horses are swift'.

मर्य- (°र्यम् R.V. X, 40, 2 ; °र्यो मनुष्यो मरणधर्मा, N. III, 15) 'man', is traced to √मृ signifying 'mortal'. This etymology is possible, though WW. connects it with Indo-Eur. *merio* 'boy', Gr. *meiraks* 'boy'.

मुद्रल- (°लः R.V. X, 102, 9 ; मुद्रवान्, N. IX, 24) 'name of a person', lit. 'possessing मुद्र- 'pulse'. There seems to be nothing against this etymology, which, however, awaits confirmation by further particulars about the person concerned.

मुहुर् (°हुः, मुह इव कालः, N. II, 25) 'in frequency', is traced to **√मुह्** 'to be bewildered', so called because 'time that is frequent (**मुहुः**) is so short that it seems to be bewildered as to its own existence' (RN. 399).

रत्न- (रत्नघातमम् ८ °नडाधा° ८ RV. I, 1, 1; रमणीयानां धनानां दातृत्वमम्, N. VII, 15) 'a gift', is traced to **√रम्**, lit. 'enjoyable'. Indo-Eur. prototype is supposed by some philological authorities to be *rent-*, *rint* 'thing', Irish *rét* 'thing', but this etymology is disputed by several other philologists.

लोष्ट- (°ष्टो हजतेः, अविपर्ययेण, N. VI, 1) 'a lump', is traced to **√रुज्** lit. 'that which can be broken (easily)'. The occurrence of *guṇa*, however, is difficult to explain.

वल्- (°लः RV. III, 30, 10; °लो वृणोते, N. VI, 2) 'a cloud', is traced to **√वृ** 'to shut'. This etymology is possible, if **वृ** and not **वृ** was the initial consonant, cf. Indo-Eur. *uer-* 'to shut', Anglo-Sax. *wer* 'protection, caution'.

वसुधिति- (°ती MS. IV, 13, 8; KS. XIX, 13; वसुधान्यौ, N. IX, 42) 'possessing goods', is traced to **वसु-**+**√धा** (cf. **वनधिति-**, **नेमधिति-**).

वसुधन्- (°वने MS. IV, 13, 8; KS. XIX, 13; वसुधननाय, N. IX, 42) 'the attainment of goods', is traced to **वसु-**+**√वन्** 'to gain'.

शक्नुनि- (°ने voc. RV. II, 42, 1; °निः शक्नोत्युन्नेतुमात्मानम्, शक्नोति नदितुमिति वा, शक्नोति तक्तितुमिति वा, N. IX, 3) 'a bird', is traced to **√शक्** 'to be able (to soar etc.)'; Indo-Eur. prototype *ḱaq-* 'to be able', Lith. *kákti* 'to reach' is, however, uncertain.

शर- (°रः शृणाते, N. V, 4) 'an arrow', is traced to **√शृ** 'to injure'. Possibly, the word is connected with **शल-** 'the needle of a hedgehog', **शल्य-** 'dart', Indo-Eur. *kel-* 'arrow', Gr. *kēlon* 'arrow'.

शुष्म- (°ष्मेभिः RV. VI, 61, 2; °ष्ममिति बलनाम, शोषयतीति सत्, N. II, 24) 'power', is traced to **√शोष** 'to dry up', Indo-Eur. *sus-* 'dry', Av. *huška-* 'dry'.

सक्थि- (°क्थिः सचतेरासक्तोऽस्मिन् कायः, N. IX, 20) 'the thigh', is traced to **√सच्** 'to meet', lit. 'that which is met by the upper part of the body'; Indo-Eur. *seq^u* 'to follow', Lat. *sequor* 'I follow'.

सङ्क- (°ङ्कः RV. VI, 75, 5; सचते, N. IX, 14) 'a battle', is traced to **√सञ्च्**, see s.v. **सक्थि-**. The nasal **√सञ्च्** may be the counterpart of a doublet in the Vedic language, a relic of which possibly occurs here.

सररायू- (°ण्यूः RV. X, 17, 2; सररायू, N. XII, 9) 'daughter of Tvaṣṭr, mother of Yama and Yami', is traced to **√सृ** 'to stream', Indo-Eur. *ser-* 'to flow', Lett. *sirt* 'to swarm about'.

सल्लूक-¹ (°कम् RV. III, 30, 17), for √स्, see s.v. सरण्यू-

सुकाण- (°णम् RV. I, 164, 28 ; °णं सरणम्, N. XI, 42) 'corner of the mouth', is derived from √स्, as the corner of the mouth moves to-and-fro during the course of speech. See s.v. सरण्यू-

स्कन्ध-²

Type I

Words, the etymology of which is primitive, owing to the unadvanced stage of linguistic science or inadequate investigation of Vedic texts:—

अंहति-, अंहस्-, अंहु-³ The actual Indo-Eur. prototype is *angh-* 'to tighten', *anghús-* 'narrow', Lat. *angustus* 'narrow', Goth. *aggwus* 'narrowness'.

अंहुर- (°रः RV. X, 5, 6; °रः अंहस्वान्, N. VI, 27) 'pressed, distressed', is traced to अंहस्- + possessive suffix -र-. The correct Indo-Eur. prototype is *anghús-*. See s.v. अंहति- etc.

अन्त-⁴ The actual Indo-Eur. prototype is *oqʰ-* 'to see', and the word literally means 'possessing eyes', referring to the eye-like signs on the dice, Gr. *ósse* 'eyes'.

अक्षि-⁵

अक्षार- (°राः अक्षनाः, N. III, 17) 'burning coal', is traced to अक्- 'mark', so called, because it leaves its mark on whatever it touches, but cf. Indo-Eur. *ong* 'coal', Lith. *anglis* 'coal' (see also Ch. II, (d), 7, i).

अणु- (°णुरु स्थवीयांसम्, उपसर्गो लुप्तनामकरणो यथा सम्प्रति, N. VI, 22) 'minute', is traced to अनु 'after', lit. 'that which is after the (grosser)'. In the structure of this word, the formative suffix is said to have been dropped, as in सम्प्रति for साम्प्रतम्. But cf. Indo-Eur. *at-*+*nu-* 'to crush', Gr. *aléo* 'I grind'.

अथर्वन्-⁶

अधर- (°रम् RV. X, 98, 5; °धरः, अधोऽरः, N. II, 11) 'lower', is traced to अधस्- + जर- (<√क्), lit. 'down-going'. The word, however, goes back to Indo-Eur. *ndh-* + the suffix *ero-*, Goth. *undar*, Eng. *under*.

अधस्- (°धः, न धावतीत्यूर्ध्वगतिः प्रतिषिद्धा, N. II, 11) 'below', is traced to अ+√धाव् 'not running upwards'. But cf. Indo-Eur. *ndhos* 'under', Lat. *inferne* 'down'.

1. As per detailed study in Ch. II, (a), 4.

2. *Ibid.*, Ch. II, (a), 3, i.

3. *Ibid.*, Ch. II, (d), 6, A, iv.

4. *Ibid.*, Ch. I, 12, iv.

5. *Ibid.*, Ch. I, 5.

6. *Ibid.*, Ch. II, (d), 6, (C).

अध्वरु- (°र इति यज्ञनाम, ध्वरतिर्हि साकर्म, तत्प्रतिषेधः, N. I, 8) 'a sacrifice', is traced to अ+√ध्वर्, lit. 'that in which there is no *himsā*'. According to the latest researches, however, अध्वर- goes back to Indo-Eur. *udh-* 'to go', Pali *andhati* 'he goes', Gr. *anēnothen* 'he comes forth' and signifies 'a way, a course'.

अध्वर्यु- (°युः, अध्वरयुः, अध्वरं युनक्ति, अध्वरस्य नेता, अध्वरं कामयत इति वा, अपि वा अधीयाने युर् उपबन्धः, N. I, 8) 'name of a particular priest', has been equated with अध्वरयु-, -यु- being either a verb (from √युज्) or a Taddhita suffix. In the latter case, however, the form could not be अध्वरयु- but अध्वर्यु-.

अनर्त्तन्-¹ (°वाणम् RV. I, 190, 1), √ऋ corresponds to the Indo-Eur. prototype, probably, *elā-* 'to drive', Gr. *eláo* 'I drive'.

अपीच्य- (°च्यम् RV. I, 84, 15; अपचितम्, N. IV, 25) 'hidden', is traced to अप+√चि, lit. 'gathered away (i.e. elsewhere)'; possibly, to अप+√अच् (cf. Ch. IV, s.v., VVB. I, p. 307).

अमिन- (°नः RV. VI, 19, 1; °नोऽमितमात्रो महान् भवति, अभ्यमितो वा, न यस्य मात्राणां मानमस्ति, N. VI, 16) 'mighty', is traced to अ+√मा, lit. 'immeasurable'. The word is rather connected with अम- 'force', Indo-Eur. *omə* 'energetic', Av. *amayavā* 'force, pressure'.

अरण्य- (°रण्यम् अपाडणं ग्रामात्, अरण्यम् अरमणं भवति, N. IX, 29) 'the jungle'. Two derivations have been given of this word:— (1) अप+अर्ण- (<√ऋ), lit. 'that which is distant from a village'. But this sense of the word has not been confirmed by other parallels. Nor can one definitely connect it with अरण- 'distant'; (2) अ+√रम् 'not pleasant'. In this sense, however, the verb √रण itself, copiously occurring in the RV., generally signifying 'to be pleasant or comfortable', phonologically agrees with the word and is the real root of this word.

अरि- (°रिः RV. I, 150, 1; °रिरिमित्रः, ऋच्छते, N. V, 7) 'an enemy', is traced to √ऋ 'to go', but cf. Indo-Eur. *al-* 'to burn', Lat. *altāre* 'altar', with which it could not be semantically connected.

अरुण- (°णः RV. I, 105, 18; °ण आग्नेचनः, N. V, 21) 'red', is traced to √रुच् with आ, lit. 'that which shines'. But Indo-Eur. *elu-* 'yellow', Old High Germ. *elo* 'yellow'.

अरुषी- (°षीः RV. I, 92, 1; N. XII, 7) 'bright, red', is traced to √रुच् with आ. See अरुण- s.v.

अर्द्ध- (°र्द्धं धारयतेवा स्यादुद्धृतं भवति, N. III, 20) is traced to √धारय् with metathesis, lit. 'that which is carried away'. But Indo-Eur. *er-* 'to separate' with *d* extension, Lith. *ardýti* 'to split'.

1. As per detailed study in Ch. II, (a), 1, i; III, Type D, s.v.
EY. 10

अवत- (°तोऽवातितो महान् भवति, N. V, 26) 'a well', is traced to अव+√अत् 'to move', lit. 'that which goes down'. But Indo-Eur. *auē-* 'to wet', Lett. *avūots* 'a source, a spring' (cf. Ch. IV, s.v.).

अश्मन्- (अश्म° RV. X, 101, 7; अश्मचक्रम्, अश्मनचक्रम्, N. V, 26) in अश्मचक्र- 'fitted with a disc of stone', is traced to √अश् 'to pervade'. But Indo-Eur. *ak-* 'sharp', Gr. *ákmon* 'anvil'.

अश्लील- (°लं पापकम्, अश्लिम् विषमम्, N. VI, 23) 'evil', is traced to अश्लि, lit. 'pointed, hard, uneven'. The word, however, is a negation of श्रीर- and PW. actually gives another reading of this word as अश्रीर- 'not nice, uncouth', cf. Av. *srīra-* 'nice'.

आघृणि- (°णे voc. RV. VI, 55, 1; °णिरागतहृणिः, N. V, 9) 'brilliant', is traced to आगत+हृणि- 'where flames have approach'. But Indo-Eur. *z-* 'near, by' corresponds to आ (cf. Gr. *ebaiós* 'weak'), while *g^uh^un-* 'hot', Lat. *fornus* 'furnace', corresponds to घृणि- (cf. Ch. IV, s.v.).

आचार्य- (°र्ये, आचारं प्राहयति, N. I, 4) 'a preceptor', is traced to आचार, lit. 'one who makes the pupil acquire good character', Fā's derivation 'good in character' (तत्र साधुः IV, 4, 98) is more advanced, but I do not agree with RN (p. 233) that we have here only definitions of आचार्य- and not its derivation. As the word आचार- occurs in आचार्य-, we have to admit that it is essentially a derivation, though still crude.

आजि- (°जेः RV. X, 102, 5; °जेराजयनस्य, N. IX, 23) 'a battle', is traced to आ+√जि 'to conquer'. But Indo-Eur. *ag-* 'to drive', Mid. Irish *ag* 'battle'.

आर्त्तनी- (°र्त्नी RV. VI, 75, 4; °र्त्नी, अर्त्तन्यौ वा, अरण्यौ वा, N. IX, 39) 'the end of a bow', is traced to √क् 'to go', lit. 'that which makes the arrows go' or 'that which is resorted to'. But Indo-Eur. *elei-*, *lei-* 'to bend', Gr. *oléne* 'elbow'.

आविस्- (आविस्° RV. I, 95, 5; आविर् आवेदनात्, N. VIII, 15) 'manifestly', is traced to आ+√विद्. But Indo-Eur. *au-* (with lengthened vowel) 'to hear', Lat. *audio* 'I hear'.

इन्द्र- (°द्र voc. RV. V, 32, 1; °द्र इन्द्रतेरैश्वर्यकर्मणः, N. X, 8) is traced to √इन्द्र 'to be powerful'. This verb, however, is only the grammarian's creation, for no occurrence thereof is available in Vedic literature. PW. suggests √इन् 'to be strong' as the root, and द्र- as a suffix, WW. hesitatingly suggests *dnros-*, *dnr-* 'man' as the origin.

ईळ-, **ईळ्य-** (°ळः, ईष्टेः स्तुतिकर्मणः, इष्टतेर्वा, N. VIII, 7, °ळ्यः RV. X, 110, 3; ईळित्यः N. VIII, 8) 'worthy of praise' an epithet of Agni, is traced to √ईळ् (इ). But Indo-Eur. *ais* 'praise' with *d* extension, Goth. *aistan* 'to regard'.

ईर्म- (ईर्म° RV. I, 163, 10; बाहुनाम, समीरिततमो भवति, N. IV, 13) 'the arm', is traced to √ईर् 'to move', lit. 'that which is moved the most', because of all the

limbs of the average man, the arm is set in motion the most. But Indo-Eur. *ar* 'arm', Av. *arəm* 'arm'.

उल्ब- (°ल्बम् RV. X, 51, 1; °ल्बम् ऊर्णोतेवृणोतेर्वा, N. VI, 35) 'the covering of the embryo', is traced to √वृ or √ऊर्ण 'to cover'. But Indo-Eur. *ul-* 'to turn', Rus. *lambi* 'circle' (**ulm-bhi*).

उस्त्रा- उस्त्रिया- (°स्त्रियायाः RV. I, 153, 4; °स्त्रियेति गोनाम, उस्त्राविणोऽस्यां भोगाः, उस्त्रेति च, N. IV, 19) 'a cow', is traced to उद्+√स्त्राव् 'to flow', lit. 'that from which (various means of pleasure) flow'. Philologically, उस्त्रा- is feminine to उस्त्र- 'a bull', which goes back to Indo-Eur. *us-* 'to make wet' (referring to his semen), cf. उद्, Av. *uštra-* 'camel'.

ऋजीषिन्- (°षी RV. V, 40, 4; °षी सोमो, यत् सोमस्य पूयमानस्याऽतिरिच्यते तदृजीष-मपाजितं भवति, तेनर्जीषी, N. V, 12) 'remnant from soma' is formed from अप+√अर्ज् lit. 'that from which (the dregs) have been driven or cleared out'. According to WW. the meaning of ऋजीषिन्- is 'adhesive', going back to Indo-Eur. *el-* 'to decay', with *k*-extension, Swed. dial. *olka* 'to be nauseous'.

एनस्- (°न एतेः, N. XI, 24) 'evil', is traced to √ह 'to go'. But Indo-Eur. *ai-* 'to press upon anything', Av. *aēnah* 'violent deed'.

कुवच- (°वं कुञ्चितं भवति, काञ्चितं भवति, कायेऽञ्चितं भवतीति वा, N. V, 25) 'armour', is traced to कु+√अञ्च् or क (=ईषत्-) +√अञ्च् or काय+√अञ्च्. But the word is probably derived from Indo-Eur. *qeu-* 'to bend', Av. *apakawa* 'hunch'.

कवि- (°विः RV. V, 81, 2; °विः कवतेः, N. XII, 13) 'a seer', is traced to √कु 'to go'. Yāska does not give here any meaning of the verb, but *Nighaṇṭu* (II, 14) includes it among गत्यर्थक- verbs, while the *Dhātupāṭha* gives शब्दे as the meaning. But Indo-Eur. *qeu-* 'to pay heed to', Gr. *akeúei* '(he) watches'.

काकुद्- (°दम्, RV. VIII, 69, 12; °दं तालूच्यते, जिह्वा कोकुवा, साऽस्मिन् धीयते, N. V, 26) 'palate', is traced to कोकुवा+√घा, lit. 'that in which the tongue is placed'. But Indo-Eur. prototype is *qeu-*, see कवच- s.v.

कायमान- (°नः RV. III, 9, 2; °चायमानः, कामयमान इति वा, N. IV, 14) 'seeing or desiring', is traced to √चाय् 'to see' or to √कामय् 'to desire'. But Indo-Eur. *qā-* 'to desire', Lat. *cārus* 'beloved'.

कुम्- (°हूम् KS. XIII, 16; °हूर्गृहतेः, N. XI, 32) 'new moon', is traced to √गु > गूह. Phonologically, it cannot be derived from this verb; in fact, Old Indo-Aryan had no verb exactly corresponding to this word. But the Indo-Eur. prototype is *sqeudh-*, being *dh*-extension of *skeu-* 'to cover', Gr. *keútho* 'I hide'.

कूप- (°पः कस्मात्, कूपानं भवति, कुप्यतेर्वा, N. III, 19) 'a well', is rendered as (1) कु+पान- lit. 'being troublesome for drinking purposes' or derived from (2) √कुप 'to get angry', lit. 'leading to irritation, owing to difficulties of securing water from it'. But the actual Indo-Eur. prototype is *cup-*, 'to bend', Lat. *cupa* 'cask'.

कृष्टि- (°ष्टीः RV. III, 59, 1; °ष्टयः, विकृष्टदेहाः, N. X, 22) 'a man', lit. 'one who can stretch his body'. This word, however, probably may be traced to √कृष् 'to cultivate' as PW. suggests. It originally meant 'agricultural settlement' and, subsequently, 'man in general'.

कोश-, **कोष्-** (°शम् RV. X, 101, 7; °शः ८°षः ८, कुण्णातेर्विकुशितो भवति, N. V. 26) 'a bucket', is traced to √कुष् 'to scratch', so called because it is hollowed out by scratching. But Indo-Eur. *sequ-k-* 'to cover', Lith. *kiáuše* 'skull'.

क्षण- (°णः क्षणोते, प्रक्षयुतः कालः, N. II, 25) 'moment', is traced to √क्षण 'to sharpen', so called because 'it is sharpened to minuteness'. The Indo-Eur. prototype, however, is *oq^u-* 'to see', proceeding from a locative (अ-)चन्.

क्षा- (क्षा क्षियतेर्निवासकर्मणः, N. II, 6) 'earth', is traced to √क्षि 'to dwell'. But Indo-Eur. *ǵndem* 'the earth', Old Bulg. *zemlja* 'the earth' (*ǵhem*) corresponding to चमि (loc.) of चम्.

खण्ड- (आखण्डल RV. VIII, 17, 12; °ण्डं खण्डयते, N. III, 10) 'a fragment', is traced to √खण्डय 'to break'. But Indo-Eur. *qold-*, being an extension of *qel-* 'to strike', Gr. *keloi* 'pieces of wood'.

गन्ध- (°ध्यम् RV. IV, 16, 11; °ध्यं गृह्णाते, N. V, 15) 'to be received', is traced to √ग्रह. But Indo-Eur. *ghadh-* 'to combine', Anglo-Sax. *gadrnan* 'to gather', Eng. *gather*. From the philological point of view, the meaning of गन्ध- is 'to be held firmly'.

गर्भ- (°गर्भः RV. X, 121, 1; °गर्भो गुभेः गुणाख्यर्थे, गिरख्यनर्थानिति वा, N. X, 23) 'womb', is traced to : (1) √गृभ् which is rendered as गुणाख्यर्थे, which means 'to praise', according to Durga. But this sense of the verb √गृभ् has not been confirmed by modern investigations; (2) √गृ 'to destroy', lit. 'that which destroys or swallows up evils'. It is not clear what evils are meant by Yāska and how गर्भ- can destroy them. But Indo-Eur. *ǵ^uellbh-* 'womb', Gr. *délphus* 'womb'.

गृह- (°हाः कस्मात्, गृह्णन्तीति सताम्, N. III, 13) 'a dwelling', is traced to √गृह्, lit. 'that which receives (persons or things)'. But Indo-Eur. *ǵhrdh-* 'to plait', Av. *ǵar^uada-* 'a cave, as residence of the Daēvas'.

घर्म- (°र्मम् RV. I, 164, 28; °र्मं हरणम्, N. XI, 42) 'heat', is traced to √ह, lit. 'which

takes away vapour'. But Indo-Eur. g^{uherm} 'hot', Old High Germ. and Eng. *warm*.

ग्रंस- (°सः RV. V, 34, 3; °स इत्यहर्नाम, ग्रस्यन्तेऽस्मिन् रसाः, N. VI, 19) 'the day', is traced to $\sqrt{\text{ग्रस्}}$, lit. 'that during which vapours are devoured'. But Indo-Eur. g^{uhrn} 'hot', Lat. *fornus* 'furnace', cf. घृण- 'heat'. ग्रंस-, according to PW., means 'sunshine'.

चक्र- (°क्रम् RV. I, 164, 2; °क्र चकतेर्वा, चरतेर्वा, क्रामतेर्वा, N. IV, 27) 'a wheel', is traced to $\sqrt{\text{चक्}}$ 'to move' (Durga), or to $\sqrt{\text{चर्}}$, or to $\sqrt{\text{क्रम्}}$. But Indo Eur. $q^{u}el-$ 'to turn', $q^{u}elq^{u}los$ 'wheel', Gr. *kúklos* 'wheel'.

चक्षुस्- (°क्षुः RV. X, 73, 11; °क्षुः ख्यातेर्वा, चष्टेर्वा, N. IV, 3) 'an eye', is traced to $\sqrt{\text{चक्ष}}$ or $\sqrt{\text{ख्या}}$ 'to see'. But Indo-Eur. $q^{u}eks-$ 'to see', Middle Pers. *cašman* 'eye'.

चन्द्रमस्- (°माः RV. X, 85, 19; °माः चायन् द्रमति, चन्द्रो माता, चान्द्र मानमस्येति वा, XI, 5) is traced to: (1) $\sqrt{\text{चाय्}} + \sqrt{\text{द्रम्}}$, lit., 'that which goes seeing', (2) $\text{चन्द्र-} + \sqrt{\text{मा}}$, lit. 'the moon as a creator'; (3) $\text{चन्द्र-} + \text{मान-}$, lit. 'one whose measure is lunar'. Yāska had rightly noticed that this word is a compound word, but only the second derivation is somewhat nearer the actual origin of the word. Indo-Eur. *qand-* 'to shine', Lat. *candeo* 'I shine' and Indo-Eur. *mens-* 'moon, month', Av. *mah* 'moon, month'. So the word literally means 'the shining moon'.

चित्र- (चित्र voc. RV. V, 39, 1; °त्रं चायनीयम्, N. IV, 4) is traced to $\sqrt{\text{चाय्}}$ 'to see'. But Indo-Eur. *squit-* 'bright' or 'to shine', Av. *ciora-* 'striking the eye'. But $\sqrt{\text{चाय्}}$ goes back to Indo-Eur. $q^{u}ei-$ 'to watch', Gr. *teréo* 'to observe'.

जरायु- (°यू RV. X, 123, 1; °युर्जरया गर्भस्य, जरया यूयते वा, N. X, 39) 'the outer skin of the womb', is traced to (1) जरा- or (2) जरा- + $\sqrt{\text{यु}}$ 'to unite'. The former derivation refers to the growth of the age of the foetus; the more it grows old, the surer the foetus is to be born. According to the latter derivation the woman who delivers is called जरा-, and the womb is connected with her. Actually, however, as PW. has shown, the word indicates the decaying or dying nature of the outer skin of the womb.

जामातृ- (°जामातुः RV. I, 109, 2; जा अपत्यं तन्निर्माता, N. VI, 9) 'son-in-law', is traced to जास्- 'offspring' + मातृ (= निर्मातृ-) 'producer'. But Indo-Eur. *gēm-* 'to marry', Gr. *gaméo* 'I marry'.

जामि- (°मये RV. III, 31, 2; °मिरन्येऽस्यां जनयन्ति जामपत्यम् । जमतेर्वा स्याद् गतिकर्मणो निर्गमनप्राया भवति, N. III, 6) 'sister', is traced to $\sqrt{\text{जन्}}$, so called because men other than her paternal male relatives produce a child from her,

1. Contrary to the RV. version as toneless voc. and adj. of इन्द्र, N. takes it as nom. sing. and adj. of राक्षस-

or is traced to $\sqrt{\text{जम्}}$ 'to go', because she generally goes into another family (cf. RN, p. 437). The actual Indo-Eur. prototype is $\text{gēm} (e)-$, see जामातृ- s.v.

जारु- (°रः RV. X, 11, 6; आदित्योऽत्र जार उच्यते, रात्रेर्जरयिता । अपि त्वयं मनुष्यजार एवाऽभिप्रेतः स्यात्, N. III, 16) has two meanings: (1) 'making old', an epithet of the sun, lit. 'he who wears out the night', Indo-Eur. gēr- 'to be old', Modern Pers. zāl 'old woman'; (2) 'a paramour'. According to Durga, the derivation in the second meaning is also the same, signifying 'exhausting by intercourse'. The Indo-Eur. prototype, however, is gēmāro-s related to gēm- 'to marry', Lat. gener , 'son-in-law', see जामातृ- s.v.

जाल- (°लं जलचरं भवति, जलेभयं वा, जलेशयं वा, N. VI, 27) 'a net', is traced to jal- lit. 'that which is in water', or 'that which lies in water'. But Indo-Eur. ger- 'to turn', Swed. korm 'cover for the carriage'.

जिह्वा- (°हानाम् RV. I, 95, 5; N. VIII, 15) 'oblique', has been derived from $\sqrt{\text{जह}} > \text{जिह्वा}$ which possibly means 'to be crooked'. But Indo-Eur. dǵh-mo- 'oblique', Gr. dóxmus 'oblique'.

जिह्वा- (°क्वा जोहुवा, N. V, 26) is traced to $\sqrt{\text{जह्}}$ 'to call', lit. 'that which calls'. But Indo-Eur. dǵh-uā- (?) 'tongue', Old Lat. dmguā , Classical Lat. lingua 'tongue'.

तायु- (°युम् RV. IV, 38, 5; स्तेननाम, संस्थानमस्मिन् पापकमिति नैरुकाः, N. IV, 24) 'a thief', is traced to $\sqrt{\text{स्थाय्}}$ 'to be thickened', lit. 'one in whom sin is thickened'. But Indo-Eur. (s) tāi- 'to hide', Old Irish tāid 'chief' (see Type U, s.v.).

तालु- (°लु तरतेस्तीर्णतमम् अङ्गम्, तलतेर्वा स्याद् लम्बकर्मणो विपरीतात्, N. V, 26) 'palate', is traced to $\sqrt{\text{तल}}$, lit. 'that which is the most extensive' or to $\sqrt{\text{तल्}}$ 'to hang' with metathesis. But Indo-Eur. tāl- , tel- 'flat ground', Old Bulg. tēlo 'body'.

तितउ- (°उना RV. X, 71, 2; °उ परिपवनं भवति, ततवद्वा, तुल्लवद्वा, तिलमात्रतुल्लमिति वा, N. IV, 9) 'a sieve', is traced to $\sqrt{\text{तन्}} + \text{वन्-}$, lit. 'that which is spread' or to $\text{तिल-} + \sqrt{\text{तुद्}}$ 'that through which seed is pressed'. But Indo-Eur. teu ā- 'to sift', Gr. tō 'I sift', **तितउ-** philologically being a reduplication ***तिततु-**.

तिक्षुरि- (°रिः तरणाद्, तिलमात्रचित्र इति वा, N. III, 18) 'a partridge', is traced to (1) $\sqrt{\text{तृ}}$ 'to cross' or to (2) तिल- , 'being marked with spots of the size of sesamum seeds'. Actually the Indo-Eur. prototype is tet(e)r- being onomatopoeic¹, Lith. tetervas 'birch cock'.

1. Compare RN's (pp. 506-7) treatment of the names of the birds on an onomatopoeic etymological basis, illustrated from Eng. *Marāṭhri* and Sanskrit

तूर्णाश- (°शम् RV. VIII, 32, 4; °शमुदकं भवति, तूर्णमश्नुते, N. V, 16) 'water', is traced to तूर्ण-+√अश्, lit. 'that which reaches quickly'. FW., however, has shown that the word actually means 'waterfall'. Indo-Eur. had a root *tur-* 'to turn' indicating lively or violent movement in general, and Yaska's citation from the RV. "°शं न गितेरधि" indicates that तूर्णाश- meant 'a waterfall'.

तृषु>ष्ठी- (°ष्ठीम् RV. IV, 4, 1; तृष्ठीति क्षिप्रनाम, त्वरतेर्वा, त्वरतेर्वा, N. VI, 12) 'quick', is traced to √तृ or √त्वर. This word, as PW. has pointed out, means 'greedy', literally 'thirsty' derived from √तृष् 'to be thirsty', Indo-Eur. *tṛs-* 'to be dry' and then with extension of meaning, it signifies 'violent, hasty'.

दावङ्-¹

दावन्- (°वने RV. V, 39, 2; °वने दानस्य, N. IV, 18) 'a gift'. Yaska represents it as दानस्य. It is, however, really infinitive from the stem दावन्- (cf. GW.) parallel to Gr. (Cypr.) *duvánoi*, Av. *dāvoi* 'to give'.

दुरोण-²

दूर- (°रे कस्मान्, द्रुतं भवति, दुरयं वा, N. III, 19) 'distant', is traced to:—(1) √दृ 'to go', lit. 'that which is as if it has fled'; (2) दृस्+√इ 'difficult of approach'. But Indo-Eur. *dū-* 'to move forward spatially', Middle Germ. *zūwen* 'to move forward'.

देवापि-³

द्रविण-, **द्रविणस्-** (°णोदाः, ॥ °णः सदाः ॥ RV. I, 15, 7; धनं द्रविणमुच्यते, येदन्मभि-द्रवन्ति, बलं वा द्रविणं यदनेनाभिद्रवन्ति, N. VIII, 1) 'wealth' or 'power', is traced to √द्रु, the former, because 'people run to it', the latter, because 'people run by means of it'. Actually, the meaning of Indo-Eur. *drou* 'tree' has been metaphorically extended to signify 'wealth' or 'power' in this word. Cf. Gr. *droón* 'strong'. For द्रविणस्- cf. Type K s.v. and Ch. IV. s.v.

धेनु-⁴

नराशंस- (°सस्य RV. VII, 2, 2; °सो यज्ञ इति कात्यक्यः, नरा अस्मिन् आसीनाः शंसन्ति, N. VIII, 6). According to कात्यक्य, नराशंस- means यज्ञ-, and is traced to नर-+√शंस, so called because 'men (sitting therein) offer praises'. This meaning of नराशंस-, however, has not been confirmed by any Vedic parallel. The actual meaning is only an epithet of Agni (cf. Type F. नराशंस- s.v.).

1. As per detailed study in Ch. II, (d), 6, (B), ii.

2. *Ibid.*, Ch. I, 9.

3. *Ibid.*, Ch. II, (d), 8, B, iv.

4. *Ibid.*, Type D, s.v.

नवगव- (°वा: L °वऽग्वा: J RV. X, 14, 6, °वा नवगतयो नवनीतगतयो वा, N. XI, 19) 'name of a group of nine beings, who are said to have been allies to Indra', is traced to नव-+√गम् or नवनीत-+√गम्. If नव- here means only 'fresh or new' in this derivation, it is due to inadequate study of the texts.

निपात-¹ The literal meaning could be improved as follows:—'that which, owing to its less importance, merely dips, as it were, into a sentence'.

नीञ- (नीञा RV. IV, 38, 5; °नैर्निचितं भवति, N. IV, 24) is traced to नि+√चि, lit. 'gathered downwards'. But Indo-Eur. ni- 'down'+oq^uó-s, 'looking', Arm. ni 'down', Gr. ósse 'eyes', Old Bulg. nicⁱ 'downwards'.

पराक्- (°के RV. VII, 100, 5; N. V, 9) 'distance', is traced to परा+√क्रम्. √क्रम्, however, could not give us -क्- as an n.l. Probably, the word goes back to Indo-Eur. *perā-* 'through' (cf. Gr. *pérān* 'to yonder side') +oq^u- 'to see'.

प्राजस्- (°ज: RV. IV, 4, 1; °ज: पालनात्, N. VI, 12) 'power', is traced to √पा 'to protect'. But Indo-Eur. *pāg-* 'to make firm', Gr. *pēgnumi* 'I make firm'.

पाणि- (°पाणि: RV. III, 33, 6; °णि: पणायते: पूजाकर्मणः, N. II, 26) 'hand', is traced to √पणाच् 'to honour', as the hand is often used for honouring persons and deities. The word, however, actually goes back to Indo-Eur. *pel^m* or *pelⁿ* 'hand' (through Middle Indo-Aryan पणि-), Lat. *palma* 'palm of the hand'.

पितु- (°तु: पतेर्वा पिबतेर्वा, N. IX, 24) 'food', is traced to √पा 'to protect' or 'to drink'. The correct derivation is from √प्याच् (see Ch. II, (a), 5, a, ii and; III Type D, s.v.).

पिशुन- (°न: पिंशते: विपिंशतीति, N. IV, 11) is traced to √पिंश्, lit. 'one who exaggerates or supports evil'. But Indo-Eur. *peik* 'evil-minded', Lith. *pēikti* 'to blame'.

पृथिवी- (प्रथनात् पृथिवीत्याहुः, N. I, 13) is traced to √प्रथ् 'to spread'. But Indo-Eur. original form *plt* or *plt* 'broad and flat', Gr. *platús*, Lith. *platús* 'broad'.

प्रतीक- (°कम् RV. X, 88, 19; °कं प्रत्यक्तं प्रतिदर्शनमिति वा, N. VII, 31) 'external appearance, visage', is traced to प्रति+√भ्रञ्च्, lit. 'that which is turned towards'. But Indo-Eur. *preti-*+oq^u- 'to see', Gr. *ópōpa* 'I have seen'.

प्रवृत्तती- (°ति voc. RV. V, 84, 1; N. XI, 37) 'steep, showing a steepway' said of पृथिवी-, is rendered as प्रवण-वती-. The latter word is certainly allied to अवन्-वती-, but they cannot exactly correspond to each other. Both go back to Indo-Eur. *pro-vo-s* 'forward', Goth. *frauja* 'master'. प्रवण- is a further extension of the same. Indo-Eur. *prouenos*, Lat. *pronus* 'prone'.

भुरग्यु- (°युः शकुनिर्भूरिस् भ्रवान् नयति, N. XII, 22) 'a bird', is traced to भूरि-, lit. 'one who goes a good deal of way'. But Indo-Eur. *bher-* 'to move violently', Lat. *fermentum* 'ferment'.

भूरि- (°रि RV. I, 154, 6; °रीति बहुनामधेयं प्रभवतीति सतः, N. II, 7) 'many', is traced to प्र+√भू 'to be able'. But Indo-Eur. *bhūr-* 'to be puffed up', Av. *bāiri* 'rich', Lith. *būrys* 'heap'.

मङ्गल- (°मङ्गलः RV. II, 42, 1; °लं गिरतेर्गुणायर्थे, गिरत्यनर्थानिति वा, N. IX, 4) 'auspicious', is traced to √गृ lit. 'that which swallows up evils'. But Indo-Eur. *meng-* 'to beautify artificially', Mid-Irish *meng* 'betrayal', Old Prus. *manga* 'courtesan' (cf. Ch. II, (d), 6, (C), 1, d; III, Types L, P, T s.v.).

मनीषा- (°षा RV. III, 33, 5; °षया, मनस ईषया, N. II, 25) 'wisdom', is traced to मनस्+ईषा-, 'movement of the mind', being taken as a compound with two members. Actually, however, the word goes back to Indo-Eur. *meni-* 'to think', -s being a suffix, also occurring in Lat. *comminīscor* 'I remember'.

मर्यादा- (°दा, मर्यैरादीयते, N. IV, 2) 'boundary', is traced to मर्ये-+आ√दा 'that which is taken up by men'. But Indo-Eur. *mer-* 'to glimmer', Gr. *marfile* 'glowing coal'.

महत्- (°हान् महनीयो भवति, N. III, 13) 'great, mighty', is traced to √मह् 'to respect'. But Indo-Eur. *megh-* 'great', Gr *mégas* 'great'.

मांस- (°सं नानसम्, N. IV, 3) 'flesh', is traced to मनस्-, lit. 'belonging to heart', i.e. 'the heart likes it'. But Indo-Eur. *memso-* 'flesh', Old Irish *mír* 'a bit of flesh'.

मात्रा- (°त्रा मानात्, N. IV, 25) 'measure', is traced to √मा. The Indo-Eur. form intermediate between √मा and मात्रा- is *met-* 'to measure', Lat. *metior* 'I measure', further going back to Indo-Eur. *me-* 'to measure', Av. *mā-* 'to measure'.

मित्र- (°त्रः RV. III, 59, 1; °त्रः मेदयतेः, N. X, 21) 'name of a solar deity', is traced to √मिद् 'to love'. But Indo-Eur. *mi-* 'to bind', Gr. *mítres* 'a bandage for the head', Av. *miθra-* 'friend'.

मुष्टि- (°ष्टिर्मोचनाद्वा, मोषणाद्वा, मोहनाद्वा, N. VI, 1) 'fist', is traced to: (1) √मुष् 'to release' or (2) √मुष् 'to steal' or (3) √मुह् 'to bewilder'. But Indo-Eur. *muk-* 'to scratch', Lith. *mūzti-* 'to strike'.

मृध्वाच्¹

मेघ- (°घः कस्मान्मेहतीति सतः, N. II, 21) 'a cloud', is traced to √मिह् 'to sprinkle', so called because 'it showers water'. The word, however, may go back to Indo-Eur. *meigh-* '(1) to gleam, (2) dark, (3) cloud', Arm. *meg* 'mist'. RN. (p. XLXII) thinks that Yaska's derivation of मेघ- < मेहन- indicates that

1. As per detailed study in Ch. I, 3, vii.

मेहन- meant 'showering'. This sense, however, occurs only in *Dhātupāṭha*. RN. has not shown whether in actual Vedic or post-Vedic literature the root **मिह्** ever occurred in the sense of 'showering'. PW., with citations from Vedic and post-Vedic literature, attributes the meaning 'to urinate' to this root. This meaning is confirmed by several Indo-Eur. languages, cf. Av. *mazzaiti* 'urinates', Lat. *mingere* 'to urinate' (cf. WW. s.v. *meigh-*) The transfer of the meaning from 'urinating' to 'showering' was probably figurative.

मेदस्- (°दो मेदयते; N. IV. 3) 'fat', is traced to **मिद्** 'to be greasy'. But Indo-Eur. *mad-*, *mad-do-* (= **mazdo*, whence **मेदस्-**) 'wet', 'to trickle', Gr. *madáo* 'I flow'.

योषा- (°वा R.V. X, 40, 2; यौते; N. III, 15) 'young woman', is traced to **यु** 'to mix', lit. 'mixing with a male'. But Indo-Eur. *jeus-* 'young', Lat. *jūno-* 'name of a goddess' < **jusno*.

रुश- (°णाय R.V. X, 9, 1; रमणीयाय, N. IX, 26) 'agreeable', an adj. of **चक्ष्-** (= दर्शन-), is traced to **रम्** 'to take delight'. But the actual origin is **रण्**, copiously occurring in the RV. in the sense of 'to be agreeable' (cf. PW. s.v. **रण्**).

राक्ता- (°काम् R.V. II, 32, 4; °का रातेर्दानिकर्मणः; N. XI, 30) 'the goddess of the full moon', is traced to **रा** 'to give'. According to WW. it was a goddess of propagation, Indo-Eur. *leiṓ-* 'to cohabit', Gr. *lekáo-* 'to fornicate'.

राधस्- (°धः R.V. V, 39, 1; °ध इति धननाम, राधुवन्येतेन, N. IV, 4) 'wealth', is traced to **राध्** 'to satisfy'. But Indo-Eur. *re-dh-* 'to arrange', Av. *radaiti* 'he makes ready'.

रेक्णास्- (°क्णः R.V. VII, 4, 7; °क्ण इति धननाम, रिच्यते प्रयतः; N. III, 2) 'wealth', is traced to **रिच्** 'to leave, bequeath'. But Indo-Eur. *leiṓ-* 'to leave', Gr. *leípō* 'I leave'.

वक्षस्- (°बः R.V. I, 124, 4; °बः, अभ्यूडं काये, अधिप्रवेशितमिव काये, N. IV, 16) 'chest', is traced to **अधि+वह्**, lit. 'that which enters the body'. But Indo-Eur. *uanq-* 'to be bent', Lat. *vacillāre* 'to vacillate'.

वनर्गु- (°र्गु R.V. X, 4, 6; °र्गु वनगामिनौ, N. III, 14) 'moving in the forest or wood', is traced to **वन्स्-**+**गम्**. The **गू** at the end of the word rather goes back to **ग** 'to go', Indo-Eur. *g^u-ā-* 'to go', Lett. *gāju* 'I went'.

वृत्- (°रम् R.V. II, 11, 21; °रो वरयितव्यो भवति, N. I, 7) 'a boon', is traced to **वृ**, lit. 'that which would be chosen'. But Indo-Eur. *uel-* 'to select', Goth. *wiljan* 'to will', Eng. *will*.

ववक्षसि, विवक्षसे (ववक्षि विवक्षस इत्येते वक्तेर्वा बहतेर्वा साभ्यासात्, N. III, 13) pf. 2, 1. formed from **ववच्** or **ववह्**. From the citations given by RN. (pp. 479-81)

the majority of instances show that the words go back to $\sqrt{\text{वह}}$ (cf. Indo-Eur. *uegh-*) while a small minority go back to $\sqrt{\text{वच्}}$.

वार-, **वारि-** (वा: RV. IX, 112, 4; वारि वारयति, N. IX, 2) 'water', is traced to $\sqrt{\text{वारय्}}$ 'to keep off', lit. 'that which wards off evils like heat, thirst, disease etc'. But Indo-Eur. *uēr-* 'to wet', Anglo-Sax. *woer* 'shower, water'.

वार्य- (°र्यम् RV. VIII, 25, 13; °र्यं वृणोतेरथापि वरतमम्, N. V, 1) 'good, prosperity', is traced to $\sqrt{\text{वृ}}$, lit. 'that which is to be chosen', Indo-Eur. *uel-* (see *वर-* s.v.).

विकट-, **टा-** (°टे voc. \perp $\sqrt{\text{विक}}^{\circ}$ \perp RV. X, 155, 1; °टो विक्रान्तगतिरित्यौपमन्यवः, कुटरेवा स्यात् \perp $\sqrt{\text{विपरीतस्य}}$ \perp विकुटितो भवति, N. VI, 30) 'hideous', is traced to $\sqrt{\text{कुट}}$ 'to be crooked', with metathesis and with abnormal change of the vowel उ into अ. Such a change, however, was not possible in Indo-Aryan. Another derivation given is $\sqrt{\text{वि}} + \sqrt{\text{क्रम्}}$, lit. 'one whose movement is deformed'. **विकट-**, as is now well known, goes back to $\sqrt{\text{वि}} + \sqrt{\text{कृत}}$ 'deformed'.

वितरम् (°रम् \perp $\sqrt{\text{वित}}^{\circ}$ \perp RV. X, 110, 4; N. VIII, 9) 'farther', has been rendered as **विकीर्णतरम्** or **विस्तीर्णतरम्**, it being supposed that a prefix cannot by itself directly take the comparative degree. But according to modern findings, an Indo-Eur. suffix could directly take the comparative degree. Indo-Eur. *uitero-* 'apart', Av. *vītara-* 'further'.

विधवा- (°वा RV. X, 40, 2; °वा विधवनाद्वा, विधावनाद्वा, अपि वा धव इति मनुष्यनाम, तद्वियोगाद्विधवा, N. III, 15) 'widow', is traced to: (i) $\sqrt{\text{वि}} + \sqrt{\text{धू}}$, lit. 'one shaken (with calamity)', (ii) $\sqrt{\text{वि}} + \sqrt{\text{धाव्}}$, i.e. 'one running (for protection)', and (iii) $\sqrt{\text{वि}} + \sqrt{\text{धव}}$ lit. 'one without a man'. But Indo-Eur. *uidh-* 'to separate', Lat. *vidua* 'widow', Lat. *divido* 'to divide' (cf. Type G s.v.).

वीरुध्- (°रुधः RV. X, 97, 3; °रुध ओषधयो भवन्ति, विरोहणात्, N. VI, 3) 'a herb', is traced to $\sqrt{\text{वि}} + \sqrt{\text{रुह्}}$. But Indo-Eur. *leud-* 'to grow', Goth. *liudan-* 'to grow'.

वैतस- (°सेन RV. X, 95, 5; °सः, वितस्तं भवति, N. III, 21) 'penis', is traced to $\sqrt{\text{वि}} + \sqrt{\text{तस्}}$ 'to hang'. But Indo-Eur. *ueit-* 'to turn', Old Irish *feith* < *veiti* 'a fibre'.

वैश्वानर- (°रस्य RV. I, 98, 1; °रः कस्मात्, विश्वान् नरान् नयति, विश्व एनं नरा नयन्तीति वा, N. VII, 21) 'a name of Agni', is traced to $\sqrt{\text{विश्व}} + \sqrt{\text{नर}} + \sqrt{\text{नी}}$, lit. 'one leading all men'. This elliptical setting up of $\sqrt{\text{नी}}$ is primitive (cf. Ch. IV, s.v.).

व्रज- (°जः RV. III, 30, 10; °जः व्रजत्यन्तरिक्षम्, N. VI, 2) 'atmosphere', is traced to $\sqrt{\text{व्रज्}}$ 'to move'. This word, which literally meant 'a pen' or

'enclosure', was originally the place where the legendary cows to be released by Indra, were shut up. It goes back to Indo-Eur. *ureǵ-*, 'to shut off', Gr. *eirgo* 'I shut in'.

ब्रम्बिन्- (°बिन्: RV. I, 54, 5; °न्दी ब्रन्दतेर्मुदुभावकर्मणः, N. V, 15) 'softening, mellowing', an epithet of शुष्ण-, is traced to √ब्रन्द् 'to be soft'. But according to WW. ब्रन्दी- means 'becoming tired'. Indo-Eur. *ured-* 'to scratch', Old Bulg. *uredū* 'wound'.

शिति- (शितामतः VS. XXI, 43; शितिः इत्यतेः, N. IV, 3) 'white', is traced to √शो 'to sharpen'. But Indo-Eur. *kuit-* 'bright, white, to shine', Lith. *szuisti* 'to be bright'.

शिशिर- (°रं शृणातेः शम्नातेर्वा, N. I, 10) 'winter', is traced to √शृ 'to injure' or to √शम् 'to stop'. The latter derivation is evidently absurd, the former is primitive, the actual Indo-Eur. prototype being *kel-* 'cold' or 'to freeze' Lith. *šáltas* 'cold'.

शिशु- (°शुम् RV. X, 123, 1; °शुः शंसनीयो भवति, शिशीतेर्वा स्याद् दानकर्मणः, N. X, 39) 'a child', is traced to: (i) √शा 'to give' (pr. sing. शिशीते), so called because it is given by the father to the mother or (ii) √शंस्, lit. 'one who is desired', But Indo-Eur. *kū-* 'to swell', Gr. *kúeo* 'to be pregnant'.

शूर- (शूरणासः RV. I, 163, 10; °रः शवतेर्गतिकर्मणः, N. IV, 13) is traced to √शु 'to move'. But Indo-Eur. *kō-*, see शिशु- s.v.

सकु- (°कुम् RV. X, 71, 2; °कुः कसतेर्वा स्याद्विपरीतस्य, विकसितो भवति, N. IV, 10) is traced to √कस्, with metathesis, so called because 'it is swollen in size when heated'. The probable Indo-Eur. prototype is *seqk-* 'to follow', Lat. *sequor* 'I follow', connected with √सक् 'to cling' (cf. Type G s.v.).

सप्तथस्- (°थाः ऽसप्तः RV. V, 13, 4; °थाः सर्वतः पृथुः, N. VI, 7) 'far-reaching, capacious', is traced to √प्रथ् 'to spread', but Indo-Eur. *plat-* 'broad and flat', Lith. *platus*, Gr. *platus* 'broad'.

समान- (समान्या RV. III, 54, 7; °नं सम्मानमात्रं भवति, N. IV, 25) is traced to सम्+मान-. But actually -न- is a suffix here, going back to Indo-Eur. *somon-* 'with', Goth. *samana* 'together'.

सुरुक्ष- (°रुचः ऽसुरः AV. IV, 1, 1; VS. XIII, 3; °रुचः आदित्यरश्मयः सुरोचनाद्, N. I, 7) 'a ray of the sun', is traced to सु+√रुक्, lit. 'shining well'. Yaska naturally could go only so far, while linguistics now derives it from *leug-* 'to shine' Gr. *leukos* 'light'.

सेना- (आर्द्धिणेणः RV. X, 98, 5; °ना सेश्वरा, समानगतिर्वा, N. II, 11) is traced to स+इन्+आ 'having a master' or स+√इन्+आ 'having a similar movement'. But Indo-Eur. *sei-* 'to throw', Old Bulg. *šējati* 'to sow'. The word thus ultimately means a 'missile'.

हृतेन- (°नः कस्मात्, संस्थानमास्मिन् पापकमिति नैहकाः, N. III, 19) 'a thief', is traced to **सम्+स्था-** + **अन-**, lit. 'in whom sins are heaped together', Indo-Eur. *stā(i)-* 'to steal', Old Bulg. *taj* 'secretly'.

ह्व- (°वानाम् RV. VIII, 26, 16; ह्वानाम्, N. V, 1) 'a call', has been rendered as **ह्वान-** (< √ ह्वे 'to call'). In Yaska's time this correspondence was probably admitted as correct. But Indo-Eur. *ghau-* 'to call', Av. *zavaite* 'he calls'.

Type J

Words, the etymology of which is particularly dominated by the theory of the verbal origin of nouns :—

अक्ष- (°क्षो वानस्याऽअनात्, N. XIII, 12) 'axle of a wheel', is traced to √ **अक्ष्** 'to oil', lit. 'that which is greased with oil etc'. But Indo-Eur. *akṣ-* 'axle', Lat. *axis* 'axle', Gr. *áksōn* 'wagon'.

अघ-¹

अद्रि- (°द्रव्यः voc. RV. X, 94, 1; °द्रव्यः पर्वताः, आदरणीयाः, N. IX, 9) 'a mountain', is traced to **आ+√दृ** 'to honour' lit. 'worthy of respect', but Indo-Eur. *ṛd-*, *ond-* 'stone', Mid-Irish *ond* 'stone' (cf. Ch. II, (d), 7, ii; III, Type M s.v.).

अनस्- (°नसः RV. IV, 30, 10; °नः शकटम्, अनितेः जीवनकर्मणः, N. XI, 47) 'a cart', is traced to √ **अन्** 'to live', being 'a means of livelihood'. But Indo-Eur. prototype *enos-* or *onos-* 'weight', Lat. *onus* 'burden' (cf. Ch. II, (d), 6, (C), iii, v).

अन्त- (°अन्ते RV. III, 54, 7; °न्तोऽन्तेः, N. IV, 25) 'an end', is traced to √ **अन्**, lit. 'that which wanders away'. But Indo-Eur. *anta* 'again-t, opposite', Gr. *ánta* 'opposite'.

अन्यस्-²

अन्य- (°न्यस्य RV. I, 170, 1; °न्यो नानेयो भवति, N. I, 6) 'the other', is traced to **अन्+आ+√नी**, lit. 'not to be brought'. Actually, however, the word goes back to Indo-Eur. pronoun *eno-*, *no-* 'that', Av. *anya-* 'another'. It has nothing to do with a verb³.

अप्- (आपः voc. RV. X, 9, 1; आपः आप्तेः, N. IX, 26) 'water', is traced to √ **आप्**. But Indo-Eur. *āp* 'water, river', Old Prus. *ape* 'river', Lith. *upė* 'water'.

1. As per full treatment in Ch. II, (d), 6, (C), 1.

2. *Ibid.*, Ch. II, (d), 6, (C), vi.

3. In connection with Durga's connecting **अन्य-** with **नाना**, RN. says 'most probably it is a subtlety of Durga himself'. But it is curious to note that WW. (*no-*, *eno-* s.v.) as well connects **अन्य-** with **नाना** though only with the second part of **नाना**, the first part of **नाना** being न 'as it were', so that the whole meaning of **नाना**, according to WW. would be 'as it were another, not so and so (= न+अन-)'.

अयम् (अयम् एततरोऽमुष्मात्, N. III, 16) 'this', nom. sing. formed from इदम्, is traced to आ+इ 'to go', lit. 'very much removed from that'. But Indo-Eur. pronoun *e-* 'he, she, it', Alb. *e* 'him'.

अर्भक- (°केभ्यः RV. I, 27, 13; °कमवहन् भवति, N. III, 20) 'young', is traced to अव+इ, lit. 'that which is brought down, i.e. made little', भर- being derived from इ and then undergoing metathesis. But Indo-Eur. *orbo* 'orphaned', Gr. *orphanós* 'orphan'.

अश्व- (°श्वः कस्मादश्नुतेऽध्वानम्, महाशानो भवतीति वा, N. II, 26) 'a horse', is traced to: (i) √अश् 'to reach or occupy', lit. 'one who occupies a road' or (ii) √अश् 'to eat', lit. 'one who eats a great deal'. But Indo-Eur. *ekuo-* 'horse' Lat. *equus* 'horse'.

अष्टन्- (°ष्टावश्नोते, N. III, 10) 'eight', is traced to √अश् 'to pervade, reach', lit. '(the number, which) having pervaded seven, reaches (the next number)'. But Indo-Eur. *okto(u)* 'eight', Gr. *oktē* 'eight'.

असौ (°सौ अस्ततरोऽस्मात्, N. III, 16) 'that', nom. sing. formed from अदस्-, is traced to √अस् 'to throw', lit. 'thrown at a distance from this'. But Indo-Eur. *e-sā-u-*, a combination of three different pronouns.

आगस्- (अनागात्स्वम् ᳚°गःस्त्वम् ᳚ RV. I, 94, 15; °ग आङ्पूर्वाद्गमेः, N. XI, 24) 'sin, evil', is traced to आ+गम् 'to go'. But Indo-Eur. *agos-* 'guilt', Gr. *agos* 'guilt' (cf. Ch. II, (d), 6, C).

आत्मन्- (°त्मा RV. X, 97, 11; °त्मा अततेर्वसिर्वा, N. III, 15) 'soul', is traced to: (i) √अत् 'to move constantly' or (ii) √आप् 'to pervade'. But Indo-Eur. *etmēn-* 'breath', Anglo-Sax. *oedm* 'breath'.

आप्त्य- (°प्यम्, °प्यानाम्, RV. X, 120, 6; प्याः, आप्नोतेः, N. XI, 20) 'name of a class of deities'. The word, which is often used as an attribute to Trita is traced to √आप् 'to reach'. The word, however, as PW. suggests, probably proceeds from आपः 'waters'.

आस्य- (°स्यम् अस्यतेः, आस्यन्दत् एतदक्षमिति वा, N. I, 9) 'mouth', is traced to: (i) √अस् 'to throw' or (ii) √स्यन् 'to flow'. But Indo-Eur. *ous-*, *aus-*, 'mouth', Lat. *os* 'mouth'.

उच्च- (°चैरुक्षितं भवति, N. IV, 24) 'high, elevated', is traced to उद्+चि 'to gather', lit. 'heaped up.' But Indo-Eur. *h₂d* 'up' + the suffix *-k-*, Av. *usca* 'above'. RN. (229) derives उच्च as उद्+च. But -च- as a suffix does not occur in OIA. He cites Kṣīrasvāmin उदक् च; but च here probably means 'and', having nothing to do with the structure of उच्च-.

उभ- (उभयाहस्ति ᳚°याहस्ति ᳚ RV. V, 39, 1; °भौ समुबौ भवतः, N. IV, 4) 'both', is traced to सम्+वश्, lit. 'well-interwoven.' But Indo-Eur. *mbho(u)* 'both', Av. *u-wa* 'both'.

एक- (°कम्, °कः RV. X, 48, 7; °क इता संख्या, N. III, 10) 'one', is traced to √इ 'to go', lit. '(a number) which is easily arrived at'. But Indo-Eur. *oi-* 'one', Gr. *oiné* 'one (on the dice)'.
 ओजस्- (°जसा RV. VIII, 99, 3; °ज ओजतेः, N. VI, 8) 'might', is traced to √ओज्, which, however, is only Yāska's creation, for it never occurs in Vedic literature, Indo-Eur. *auēg-* 'to increase', Av. *aojah-* 'power' (cf. Type T, s. v.).

कक्ष- (°क्षो गाहतेः, कस इति नामकरणः, ख्यातिर्वासनर्थकोऽभ्यासः, कषतेर्वा, N. II, 2) 'armpit', is traced to : (i) √गाह् 'to enter' or (ii) √ख्या 'to describe or (iii) √कष् 'to rub'. But Indo-Eur. *qōksā* 'name for a certain part of the body', Lat. *coxa* 'hip'.

कृणु- (°णः कणतेरणूभावकर्मणः, मात्राणूभावात्, N. VI, 30) 'a grain', is traced to √कण् 'to be small in measure'. But Indo-Eur. *qel-+n-* 'to cut', Gr. *keléis* 'axe'.

कर्ण- (कर्ण° RV. X, 71, 7; °र्णः कृन्ततेर् निकृत्तद्वारो भवति, कृच्छतेरित्याप्रायणः, कृच्छन्तीव खे उदगन्तामिति ह विज्ञायते, N. I, 9) 'ear', is traced to : (i) √कृन्त् 'to cut', lit. so called because 'its opening is cut' or (ii) √कृच्छ् 'to go', lit. 'going towards the open space', an etymology which is evidently absurd. But Indo-Eur. *qer-* 'a grasp', Old Bulg. *cren* 'a grip'. The ear is so called because 'it grasps the sound'.

काणु- (°णे RV. X, 155, 1; °णः कणतेरणूभावकर्मणः, दर्शनाऽणूभावात् काणः, N. VI, 30) 'one-eyed', is traced to √कण् 'to be short', lit. 'one whose (sight) is short'. But Indo-Eur. *qel-no-* 'to prick', Old Irish coll 'one-eyed' (cf. Type T, s. v.).

कृप्- (कृषा RV. I, 27, 1; कृप् कृपतेर्वा, कल्पतेर्वा, N. VI, 8) 'form', is traced to √कृप् or √कल्प्, but Indo-Eur. *qrp-* 'a form', Lat. *corpus* 'body'.

क्रिमि- (°मिः.....क्रमतेर्वा स्यात् सरणकर्मणः, क्रामतेर्वा, N. VI, 12) 'a worm', is traced to √क्रम्. But Indo-Eur. *qurmi-* 'a worm', Lith. *kirmis* 'a worm', (cf. Ch. II, (d), 8, ii; III, Types L, S s.v.).

क्षीर- (°रं सरतेः, घसेर्वैरो नामकरणः, उशीरमिति यथा, N. II, 5) 'milk', is traced to √क्ष् 'to flow' or √षस् 'to be fed'. But Indo-Eur. *ksiro-* 'milk', Alb. *hira* 'whey'.

गिरि- (°रिः RV. I, 154, 2; X, 180, 2; °रिः पर्वतः समुद्रीर्णो भवति, N. I, 20) 'a mountain', is traced to √गृ with सम् and उद् 'to vomit', so called because 'it is vomited up in a mass by the earth'. But Indo-Eur. *geuri-* 'mountain', Av. *gairi-* 'mountain'.

गो- (गौरिति पृथिव्या नामधेयम्, यद् दूरं गता भवति, यक्षास्यां भूतानि गच्छन्ति, गातेर्वौकारो नामकरणः, अथापि पशुनामेह भवत्येतस्मादेव, N. II, 5) 'earth, cow', is traced to √गम् or to √गा 'to go'. But Indo-Eur. *gʷom-* 'cattle', Gr. *boūs*, Lett. *gʷous* 'cow'.

मूना- (मा: MS. I, 9, 4; KS. IX, 9; गच्छन्त्येनाः, N. III, 21) 'a woman', is traced to $\sqrt{\text{गम्}}$, lit. 'that to whom people go'. But Indo-Eur. *gunā* 'women', Av. *nā* 'woman'.

खटु- (°रु: RV. VII, 104, 2; °रु: चरते: समुच्चरन्त्यस्मादापः, N. VI, 11) 'a plate', is traced to $\sqrt{\text{चर}}$, lit. 'that from which water flows'. But Indo-Eur. *quer-* 'plate', Anglo-Sax. *huver* 'kettle'.

ज्या- (ज्या RV. VI, 75, 3; जयतेर्वा, जिनातेर्वा, प्रजावयतीषून् वा, N. IX, 17) 'bow-string', is traced to: (i) $\sqrt{\text{जि}}$ 'to conquer', or (ii) $\sqrt{\text{ज्या}}$ 'to weaken' or (iii) $\sqrt{\text{जावय}}$ 'to hasten'. But Indo-Eur. *guia-* 'bows-string', Av. *jyā* 'bow-string'.

तुटीय- (°यम् RV. I, 164, 45; °यं स्वरतेः, N. XIII, 9) 'fourth', is traced to $\sqrt{\text{स्वर}}$, so called, presumably, because 'the fourth hastens to the next number', but Indo-Eur. *qutur-* 'fourth', Av. *tīrya-* 'fourth', the initial *q* having been dropped.

त्रि- (त्रयस्तीर्णतमा सङ्ख्या, N. III, 10) is traced to $\sqrt{\text{तृ}}$, lit. '(a number) which is most easily crossed'. But Indo-Eur. *trei-* 'three', Lat. *tres* 'three'.

दारु- (°रु रणातेर्वा, द्रूणातेर्वा, तस्मादेव द्रु, N. IV, 15) 'wood', is traced to: (i) $\sqrt{\text{दृ}}$ 'to tear' or (ii) $\sqrt{\text{द्रूण}}$ 'to injure'; both the roots go to form द्रु. But Indo-Eur. *dor* 'tree', Gr. *dōru* 'a spear'.

दीर्घ- (°र्घम् RV. I, 32, 10; °र्घं द्राघतेः, N. II, 16) is traced to $\sqrt{\text{द्राघ}}$ 'to be long', but the latter form is a denominative from दीर्घ-. The Indo-Eur. prototype was an adj. *deləghó-* 'long', Av. *darega-* 'long'.

दुहितु- (°हितुः RV. III, 31, 1; °हिता दोग्धेः, N. III, 4) 'daughter', is traced to $\sqrt{\text{दुह}}$ 'to suckle'. The verb $\sqrt{\text{दुह}}$, however, is not Indo-Eur., while parallel words are found in most of the Indo-Eur. languages, going back to Indo-Eur. *dhug(h)ster-* 'daughter' (cf. Ch. II, (d), 7, vi; III, Type M, s. v.).

देवुर- (°रम् RV. X, 40, 2; °रो दीव्यतिकर्मा, N. III, 15) is traced to $\sqrt{\text{दिष्}}$ 'to sport', lit. 'one who is selected for (sexual) sport'. But Indo-Eur. *dar-uér-* 'husband's brother', Gr. *dāēr* 'husband's brother' (cf. Ch. II, (d), 7, v; III Type M, s.v.).

दोष्- (दो: द्रवतेः, N. IV, 3) 'an arm', is traced to $\sqrt{\text{द्रु}}$ 'to move', so called because 'it is a means to movement'. But a single consonant द् could have no correspondence with द्र in Old Indo-Aryan. Indo-Eur. *deus-* (or *dous-*) 'arm', Av. *davš-* 'upper part of the arm'.

द्रु- (द्रुपदे ८ द्रुऽप° ८ RV. IV, 32, 23; N. IV, 15) see दारु- s.v.

धनुस्- (°नुः RV. VI, 75, 2; °नुर धन्वतेर्गतिकर्मणः, वधकर्मणो वा, धन्वन्त्यस्माद् हववः, N. IX, 16) 'a bow', is traced to $\sqrt{\text{धन्व}}$ 'to go', or 'to kill', lit. 'that from which the arrows go'. But Indo-Eur. *dhanuo-* or *dhonuo* 'tree', Old High Germ. *tanna* 'a kind of fir tree'.

धिष्ण्या-¹

नाभि- (°भिः RV. I, 164, 33; °भिः सञ्जहनात्, N. IV, 21) 'navel', is traced to √नह्; √नह्, however, is not related to नाभि-, but to Indo-Eur. *negh-*, paralleled by Lat. *necto* 'I bind', cf. Eng. *connection*. The actual Indo-Eur. proto-type was *nōbha-* 'navel', Anglo-Sax *nafu* 'navel of wheel'.

नामन्- (°नामा RV. I, 164, 2; इदमपीतरन्नामैतस्मादेव, अभिसन्नामात्, N. IV, 27) 'name', is traced to √नम्, so called because 'it bends in order to express a certain meaning'. But Indo-Eur. *nōmen-* 'a name', Lat. *nomen* 'a name'.

नासिका- (°का नसतेः, नसतिरामोतिकर्मा वा, नमतिकर्मा वा, N. VI, 17) 'a nostril', is traced to √नस् 'to reach', or 'to bend.' But Indo-Eur. *nas-* 'nose', Old Bulg. *nosu* 'nose'.

नौ- (नावम् RV. VIII, 75, 9; नौः प्रणोत्तव्यो भवति, नमतेर्वा, N. V, 23) 'a boat', is traced to √नुद् 'to propel', or to √नम् 'to bend.' But Indo-Eur. *nāu-* 'boat', Gr. *nōs* (= *nāvos*), Lat. *nāvis* 'boat'.

पञ्चन्- (°ञ्च पृक्का सङ्ख्या, स्त्रीपुंनपुंसकेष्वविशिष्टा, N. III, 8) 'five', is traced to √पृच् 'to be in contact with,' so called because 'it can be associated with any gender without being changed'. But Indo-Eur. *penq^ue* 'five', Gr. *pénte* 'five'.

पति- (पातारं वा पालयितारं वा, N. X, 11, 12) in बृहस्पति- RV. X, 68, 8; ब्रह्मणस्पति- II, 24, 4; etc. is traced to √पा or √पाल् 'to protect'. But Indo-Eur. *poti-* 'master', Lat. *patis* 'capable'.

पद्-, पाद्- (पदम् RV. I, 154, 6; पाद्ः पद्यतेः, तन्निधानात् पदम्, N. II, 7) 'foot print, the foot', respectively are traced to √पद् 'to step'. No doubt in Indo-Eur. there existed, side by side with *ped-* 'foot', Lat. *pes* 'foot'; a verb *ped-* 'to go', Lith. *pédmti* 'to go slowly'; but to derive the noun पद्- from the verb √पद् was too primitive.

पर्वन्- (°र्व पुनः पृणातेः प्रीणातेर्वा, अर्धमासपर्वं देवान् अस्मिन् प्रीणयन्तीति, N. I, 20) is traced to √पृ 'to fill' or √प्री 'to propitiate', as 'people propitiate the gods on the *parva* festivals'. But Indo-Eur. *per-* 'a knot', Gr. *peirénante* 'making firm by knot'.

पृष्ठ- (पाश्वरुः VS. XXI, 43; पृष्ठः स्पृशतेः, संस्पृष्टा पृष्ठदेशम्, N. IV, 3) 'a rib', is traced to √स्पृश्, so called because 'it touches the back of the body'. But Indo-Eur. *prk-* 'rib', Av. *prəsu-* 'rib'.

पशु- (°शुः, पश्यतेः, N. III, 16) 'an animal', is traced to √पश् 'to see'. But Indo-Eur. *pek-* 'wool', Lat. *pecu* 'animal'.

पितृ- (°ता RV. I, 163, 3; °ता पाता वा पालयिता वा, N. IV, 21) 'father', is traced

1. As per treatment in Type E s.v.

to √पा or √पाळ, cf. पति- s.v. But Indo-Eur. *pátér-* 'father', Gr. *patér* 'father'.

पुष्प-

पुष्प- (°वं पुष्पतेः, N. V, 14) 'a flower', is traced to √पुष् 'to flower'. But as WW. has pointed out, पुष्प- is derived from √पुष्, Indo-Eur. *pūs-* 'to swell', Old Bulg. *puchati* 'to puff up'. The verb √पुष् is rather a denominative.

पृश्नि- (°दिनः प्राश्नुत एनं वर्णेः, संस्पृष्टो भासा वा, N. II, 14) 'the sun', is traced to प्र+√बश्, lit. 'that which the colour reaches' or √स्पृश्, lit. 'touched by (light)'. But Indo-Eur. *pr̥k-* 'variegated', Old High Germ. *forhana* 'trout (a kind of fish)'.

पृश्निगर्भ- (°र्भाः ॥ °दिनः ॥ RV. X, 123, 1; °र्भाः, पृश्निवर्णगर्भाः, N. X, 39) 'one whose interior is variegated', see पृश्नि- s.v.

पृष्ठ- (°ष्ठं स्पृशतेः, संस्पृष्टमङ्गैः, N. IV, 3) 'the back', is traced to √स्पृश्, so called because 'other limbs come in contact with it.' But Indo-Eur. *pr-* 'through'+√stā 'stand', paralleled by Lith. *pīrstas* 'finger'.

बधिर्- (°रा RV. IV, 23, 8; °रः, बद्धश्रोत्रः, N. X, 41) 'deaf', is traced to √बन्ध, lit. 'one whose ears are tied'. But Indo-Eur. *bhudero-s* (actual form doubtful) 'deaf', Old Irish *bodar* 'deaf'.

बभ्रु- (°भ्रूणम् RV. X, 97, 1; बभ्रुवर्णानां हरणानां भरणानामिति वा, N. IX, 28) 'brown', is traced to √हृ, lit. 'that which attracts the attention'. But Indo-Eur. *bhr̥u-* 'bright, brown', Lith. *bebrūs* 'beaver', cf. also, Indo-Eur. *bhr̥mo*, paralleled by Anglo-Sax. *brun* 'brown', Eng. *brown*.

बल- (°लं कस्मादलं भरे भवति बिभर्तेः, N. III, 9) 'strength', is traced to √भृ lit. 'that which supports'. But Indo-Eur. *bel-* 'strong', Lat. *debilis* 'powerless'.

बाहु- (°हृ कस्मात्, प्रबाधत आभ्यां कर्माणि, N. III, 8) 'arm', is traced to √बाध 'to strike', so called because 'with it one strikes, acts i.e. carries them out'. But Indo-Eur. *bhāghu-s* 'elbow, under-arm', Av. *bāzuš* 'arm'.

बुध्न- (°भे RV. VII, 34, 16; °ध्नमन्तरिक्षं बद्धा अस्मिन् धृता आप इति, इदमपीतरद् बुध्न-मेतस्मादेव, बद्धा अस्मिन् धृताः प्राणाः, N. X, 44) 'the atmosphere' or 'the body', is traced to √बन्ध, lit. in the former case, 'that in which waters stand tied together', in the latter, 'that in which breaths stand tied together'. But Indo-Eur. *bhud-men-* 'ground', Gr. *puthmén* 'ground'.

बृहस्पति- (°तिः RV. X, 68, 8; N. X, 11) see पति- s.v.

ब्रह्मणस्पति- (N. X, 12) see पति- s.v.

भद्र- (°द्रे RV. X, 14, 6; भन्दनीये, N. XI, 19) 'blessed', is traced to √भन् 'to be good'. But Indo-Eur. *bhad-* 'good', Goth. *batiza* 'better'.

भ्रातृ- (°ता RV. I, 164, 1; °ता भरतेर् हरतिकर्मणो हरते भागम्, अर्षभ्यो भवतीति वा, N. IV, 26) is traced to √भृ 'to carry', lit. 'one who carries i.e. receives his portion' or 'one who is to be supported'. But Indo-Eur. *bhrāter-* 'brother', Lat. *frāter* 'brother'.

मांस- (°सं माननम्, N. IV, 3) 'flesh', is traced to √मन् 'to regard', so called because 'people have a regard for it (for every one loves his own flesh)'. But Indo-Eur. *mēmso-* 'flesh', Old Irish *mīr* 'a bit of flesh' (= **mēmso*).

मास- (°सा मानात्, N. IV, 27) 'month', is traced to √मा 'to measure'. But Indo-Eur. *mes-* 'moon, month', Av. *māh* 'moon, month'.

मूष-, **मूष-**, **मूषिका-** (°षः RV. I, 105, 8; मूषिका इत्यर्थः, °काः पुनमुष्णातेः, मूषोऽप्येतस्मादेव, N. IV, 5) is traced to √मुष् 'to steal'. But Indo-Eur. *mūs-* 'mouse', Lat. *mūs* 'mouse'.

मेघ- (°षः RV. VIII, 2, 40; °षो निषतेः, N. III, 16) 'sheep', is traced to √मिष् 'to see'. But Indo-Eur. *moiso-s* 'sheep', Av. *maśā-* 'wether'.

युवन्- (°वानम् RV. X, 39, 4; °वा प्रयौति कर्माणि, N. IV, 19) is traced to √यु 'to unite', lit. 'one who brings together, i.e. performs various actions'. But Indo-Eur. *iuuen-* 'young', Lat. *juvenis* 'young'.

द्योनि- (°ना RV. I, 164, 32; °निरन्तरिक्षं महानवयवः परिवीतो वायुना, अयमपीतरो द्योनि-रेतस्मादेव, परियुतो भवति, N. II, 8) 'space, womb', both are traced to √यु 'to surround', lit. the former, as 'it is surrounded by air'; the latter, as 'it is surrounded by flesh and blood'. But Indo-Eur. *ieu-ni-*, *iouni-* 'right place', Av. *yaonəm* 'place, home'.

वनस्पति- (वनस्पते voc. RV. II, 37, 3; N. VIII, 3) see पति- s.v.

वज्री- (°ज्रीभिः RV. IV, 19, 9; °ज्रयो वमनात्, N. III, 20) 'an ant', is traced to √वम् 'to vomit', lit. 'that which vomits (water or acid absorbed from the earth)'. But Indo-Eur. *uomro-*, *uormo-* 'ant', Gr. *bórmaks* 'ant'.

घार-, **घाल-** (घार° RV. I, 27, 1; °ला दंशवारणार्था भवन्ति, N. I, 20) 'hair of the horse's tail', is traced to √वार् 'to remove', so called because 'that serves the purpose of preventing the stings of insects'. But Indo-Eur. *uel-* 'hair', Lith. *valai* 'hair of the horse's tail'.

क्षि- (वयः RV. X, 27, 22; विरिति शकुनिनाम, वेतेर्गतिकर्मणः, N. II, 6) 'a bird' or 'arrow', is traced to √क्षी 'to go'. Indo-Eur. *ui-* 'bird', Lat. *avis* 'bird'.

विश्वपति- (N. IV, 26; V, 28; XII, 29) see s.v. पति.

वीर- (°वीराः RV. II, 11, 21; °रो वीरयत्यग्नित्रान्, वेतेर्वा स्याद्गतिकर्मणः, वीरयतेर्वा, N. I, 7) is traced to √वीर 'to resist' or 'vanquish' or to √वी 'to move', But Indo-Eur. *uīro-s*, *uīro-s* 'man', cf. Lith. *vīras* 'man'.

शङ्ख- (°रः RV. X, 85, 39; °रत्, शृता अस्यामोषधयो भवन्ति, शीर्णा जाय इति वा, N. IV. 25) 'autumn', is traced to : (1) √शृ 'to cook', lit. 'that in which herbs become ripe' or (2) √शृ 'to decay', lit. 'that in which water is reduced'. But Indo-Eur. *kel-* 'warm', Lith. *šilti* 'to be warm'.

शाखा- (°शाखम् RV. III. 53, 14; °खाः शक्रोतेः, N. I. 4; VI. 32) 'a branch', is traced to √शक् 'to be able', so called because 'that is able to bear foliage, fruit etc.' (cf. RN. p. 243). But Indo-Eur. *kākh-* 'branch', Arm. *cax* 'branch', Lith. *sakà* 'branch'.

शिरस्- (°र आदित्यो भवति, यदनुशोते सर्वाणि भूतानि, इदमपीतरश्चिर एतस्मादेव, समाश्रितान्येतदिन्द्रियाणि भवन्ति, N. IV, 13) 'the sun' or 'head', is traced to √शी 'to lie', lit. the former, because 'it lies among all creatures', the latter, because 'the organs of sense rest i. e. depend upon it'. But Indo-Eur. *kere-* 'head', Gr. *kéras* 'horn'.

शृङ्ग- (°ङ्गाः RV. I, 154, 6; °ङ्गं श्रयतेर्वा, शृणातेर्वा, शङ्गातेर्वा, N. II, 7) is traced to : (1) √श्रि 'to rest', or (2) √शृ 'to injure', or (3) √शम् 'to rest'. Of these, correspondence to √शम् is evidently absurd. Actually, the Indo-Eur. prototype is *kṛ-, kéra-*, 'head, top', Goth. *haúrn* 'horn', Gr. *kéras* 'head'.

श्लेष- (°पम् RV. X, 85, 37; °पो शपतेः स्पृशतिकर्मणः, N. III, 21) 'penis', is traced to √शप् 'to touch'. But Indo-Eur. *keipo-, kipo-* 'arrow', Lat. *cippus* 'arrow'.

श्याम- (श्यामं इयायतेः, N. IV, 3) 'dark', is traced to √श्या 'to be dense'; Indo-Eur. *kīemo-* 'a name for various colours', cf. Lith. *szėmas* 'blue'.

श्रोणि- (°णितः VS. XXI, 43; °णिः श्रोणतेर्गतिचलाकर्मणः, N. IV. 3) 'hip', is traced to √श्रोण् 'to move for a walk.' But Indo-Eur. *klou-nis* 'buttock', Lat. *klūnis* 'buttock'.

श्वन्- (इवा शुयायी, शवतेर्वा स्याद् गतिकर्मणः, श्वसितेर्वा, N. III, 18) 'a dog', is traced to : (i) श्रु + √या, lit. 'going quickly', or (ii) √शु 'to go', or (iii) √श्वस् 'to breathe'. But Indo-Eur. *kūon-* 'dog', Gr. *kūon* 'dog'.

षष्- (षट्° RV. I 164, 12; षट पुनः सहतेः, N. IV, 27) 'six', is traced to √सह् 'to resist, overcome', lit. 'that which overcomes (the number five)'. But Indo-Eur. *sueks* 'six', Av. *xsvas* 'six'.

संवत्सर- (°रः, संवसन्तेऽस्मिन् भूतानि, N. IV, 27) 'year', is traced to सम् + √वस्, lit. 'that in which creatures live together'. But Indo-Eur. *uet-* 'year', Lat. *vetus* 'old'.

सृष- (निष्पृषी RV. I, 104, 5; °षः सपतेः, स्पृशतिकर्मणः, N. V, 16) 'penis', is traced to √सर्प् 'to touch'. But, as PW. suggests, सृष- seems to be metathesis of पस- 'penis', Indo-Eur. *pes-* 'penis', Gr. *pósthe* 'penis' (cf. Type G s.v.)

समद्- ('मद्: ॥सडम°' RV. VI, 75, 2; समद्: समद्-जदो वासते:; सम्मदो वा मद्दते: N. IX, 17) 'a battle', is traced to सम्+√मद् 'to destroy', lit. 'where fighters together bring ruin'; or सम्+√मद् 'to rejoice', lit. 'where men rejoice in fighting together'. But it is really formed from the prefix सम्, Indo-Eur. *sem-* by the suffix *ed-* which cf. Gr. *hómados*, 'a mob of warriors' formed by the formative *-d-* (see BDG. 11^a, 1, 468.)

सुर्व- ('र्वं संसृतम्, N. II, 24) 'all', is traced to सम्+√स्, lit. 'spreading together'. But Indo-Eur. *sol(e)uo-* 'entire', Gr. *hólos* 'whole'.

सामि- (असामि RV. I, 39, 10; °मि स्यते:; N. VI, 23) 'incomplete', is traced to √सो 'to end'. But, as PW. has pointed out, the word means 'half', going back to Indo-Eur. *semi-* 'half', Lat. *semi* 'half'.

सिंह- ('हम् RV. I, 95, 5; °ह: सहनाद्, हिंसेवां स्याद् विपरीतस्य, सम्पूर्वस्य वा हन्ते:; सहाय हन्तीति वा, N. III, 18; VIII, 15) 'a lion', is traced to, √सह, or √हिंस (with metathesis), or सम्+√हन्, or to सम्+√हा and √हन्. But Indo-Eur. *singhō-* 'lion, leopard', Arm. *inj* 'leopard'.

सूर्य- ('र्यम् RV. I, 50, 1; °र्य: सुवते:; N. XII, 14) 'the sun', is traced to √स् 'to stimulate'. But Indo-Eur. *sūl* 'the sun', Old Bulg. *slunice* < **sūl-ni-* cf., also, Goth. *savil* 'the sun' < Indo-Eur. *sowila-*, Doric Gr. *hālios* 'the sun', < Indo-Eur. *sāuel-*. In Indo-Ir. the Indo-Eur. *l* of this word became *r*, cf. OIA. *svār-*, Indo-Eur. *suel-*, Av. *hvarə* 'the sun'.

सृणि- (सृण्व: RV. X, 101, 3; °गिरिदुशो भवति, सरणात्, N. V, 28) 'a goad', according to other authorities 'a sickle', is traced to √स्. But Indo-Eur. *ser-* 'a sickle', Lat. *sario* 'to hoe the soil for weeding out'.

स्तु- (स्तुभि: RV. IV, 7, 3; [=तृ- RV. VIII, 55, 2] स्तुभिस् स्तीर्णानीव क्वायन्ते, N. III, 20) 'a star', is traced to √स्तृ 'to strew', lit. 'that which appears scattered (in the sky)'. But Indo-Eur. *ster-*, *str-* 'star', Germ. *stern* 'star'.

स्वर्- (स्वर् आदित्यो भवति, सुभरण:; स्वृतो रसान्, स्वृतो मासेति वा, N. II, 14) 'the sun', is traced to सु- with some form of the verb √ज् like अरण- or अत-, lit. 'going along well', 'following vapours' or 'followed well by light'. But Indo-Eur. *suel-* 'the sun', Av. *hvarə* 'the sun'.

स्वसृ- ('सा RV. II, 32, 6; °सा, सुअसा, स्वेषु सीदतीति वा, N. XI, 32) 'a sister', is traced to सु+अ-सा, lit. 'very not-she, i.e. very dependent', or to स्व- + √सद् 'one who depends upon her own people'. But Indo-Eur. *suesor-* 'sister', Lat. *soror* 'sister'.

हंस- ('सा: RV. I, 163, 10; °सा हन्तेर्गन्त्यध्वानम्, N. IV, 13) 'a swan', is traced to √हन् 'to strike', lit. 'that which strikes, i.e. completes a journey'. But Indo-Eur. *ghans-* 'goose', Old High Germ. *gans* 'a swan'.

हजु- ('हुर्हन्ते:; N. VI, 17) 'jaw', is traced to √हन्, but Indo-Eur. *ghenu-* 'jaw', Gr. *génus-* 'jaw-bone'.

हृस्- (°रः RV. X; 87, 25; °ते हृतेः, N. IV, 19) 'light', is traced to √ह् 'to carry'. But Indo-Eur. *g^hher-* 'hot', Gr. *théros* 'summer heat'.

हिस्- (°मं पुनर्हन्तेर्वा हिनोतेर्वा, N. IV, 27) 'snow', is traced to √हन् 'as it injures various plants', or to √हि 'to satisfy', as 'it leads to the growth of some plants like barley'. But Indo-Eur. *ghimo-* 'cold', Gr. *dúschimos* 'wintry'.

हिरण्य-¹ (°ण्यं कस्माद् ध्रियत आयस्यमानमिति वा, ह्रियते जनाजनमिति वा, ह्रयंतेर्वा स्याद्येप्सा-कर्मणः N. II, 10) is traced to √ह्, as 'it is carried home by people after it has been fashioned into ornaments', or 'it is carried from person to person', or to √हृय् 'to long for', cf. Germ. *gelb* 'yellow', Lat. *helvus* 'yellow', Old Bulg. *zelenû* 'green'. In all the other Non-Indo-Ir. languages, the parallel words have *l* instead of *r*, indicating that OIA. *r* was a later change. The Indo-Eur. word, as indicated by the majority of Indo-Eur. languages, was the name of a colour (yellow or green). As regards **हिरण्य-**, **हरि-**, RN. (p. 341) says, 'all of them resemble the Lat. word *aurum*'. But linguistic research has shown that these words have absolutely nothing to do with the Lat. *aurum*.

ह्यस् (द्यः हीनः कालः, N. I, 6) 'yesterday', is traced to √हा 'to abandon', lit. 'a time that has been abandoned or lost'. But Indo-Eur. *ghjes-*, *ghes-* 'yesterday', cf., also, Old High and Modern Germ. *gestern* 'yesterday' <Indo-Eur. *ghes-* 'yesterday', Av. *zya* 'yesterday' <Indo-Eur. *ghjes-* 'yesterday'.

हृस्- (°स्वो हस्तेः, N. III, 13) is traced to √हस् 'to be short'. But Indo-Eur. *gheres-*, extension of *gher-* 'short', Gr. *cheiron-* 'worse'.

Type K

Words, the etymology of which reads verbs even in suffixes :—

अग्नि- (°ग्निम् RV. I, 1, 1; °ग्निः कस्मात्, अग्रणीर्भवति, अग्रं यज्ञेषु प्रणीयते, अग्रं नयति सन्नममानः, N. VII, 14) 'fire' is traced to :—(1) अग्र-+√नी, lit. 'he who leads to the front', or 'he who is brought to the forefront (in a sacrifice)', or (2) अङ्ग-+√नी, lit. 'he who reduces (everything) into subjection'. Here a verb √नी has been read in the suffix -नि-, cf. Indo-Eur. *egni-s* 'fire', Lat. *ignis* 'fire'.

आण्ड- (°ण्डौ आणी ह्व व्रीडयति, N. VI, 32) 'a testicle', is traced to आणि-+√व्रीड्, lit. 'which one stiffens (√व्रीड् [*संस्तम्भे]) like the thigh (आणि-)'. Here √व्रीड् has been read in the formative element -ड- of आण्ड-

करस्- (°करस्त्वम् RV. VIII, 32, 10; °स्त्वौ बाहु, कर्मणां प्रस्तातारौ, N. VI, 17) 'arm', is traced to कृ+√स्त्वा, lit., as Durga explains it, 'that which

carries out actions (प्र+√स्ना)'. The verb √स्ना, therefore, has been read in the suffix -स्न-.

कलश-¹

द्रविणस्- (°णस्: RV. I, 15, 7; °णस् इति द्रविणसादिन इति वा, द्रविणसानिन इति वा, N. VIII, 1) 'a wealth-giver', is traced to : (1) द्रविण-+√सादय्, lit. 'that who presents wealth', or (2) द्रविण-+√सानय् 'that who offers wealth'. But, as PW. has rightly pointed out, द्रविणस्- means only द्रविण-. In the suffix -स्- Yāska here reads a verb (cf. Type I; IV. s.v.)

नृम्य-¹

सत्य- (°त्यं कस्मात्, सत्यु तायते, N. III, 13) 'truth', is traced to सत्-(<√अस्)+√तन् lit. 'that which is extended among existing things', but Indo-Eur. *stytió-* 'being', Av. *haithyo* 'true'. The verb √तन् has been read in the -न्- of सत्य-.

Type L

Words, the etymology of which reads even single letters as 'condensed words':—

अंशु- (°शुम् RV. X, 94, 9; °शुः शमष्टमात्रो भवति । अननाय शं भवतीति वा, N. II, 5) 'shoot of soma', is traced to शम्+√अश्+उ-, lit. 'that which gives happiness as soon as it is occupied i.e. handled for the extraction of its juice', or to √अन्+शम्-, lit. 'that which becomes a happy means for the life of all creatures'. The word अंशु- seems to be related to अंश- 'a part' which is connected with √अश् 'to reach'; Indo-Eur. *enē-* 'to reach'.

अग्नि-² (°ग्निम् RV. I, 1, 1; त्रिभ्य आख्यातेभ्यो जायत इति शाकपूणिः । इतादकाङ्गधाद्वा नीतात्, etc. N. VII, 14).

आशुशुक्लणि- (°णिः RV. II, 1, 1; °णिः आशु शुचा क्षणोतीति वा, सनोतीति वा, N. VI, 1) an epithet of Agni, is traced to आशु-+शुच्-+क्षणि- or सनि-, lit. 'one destroying quickly with heat', or 'one bestowing quickly with heat'. Here an additional क्षणि- has been supposed out of श्च- (cf. Ch. IV, s.v.).

इभ- (°भेन RV. IV 4, 1; इरामृता गणेन, गतभयेन हस्तिनेति वा, N. VI, 12) 'household' or 'elephant'. In the former sense, it is traced to इराम्+√भृ 'possessing nourishment', in the latter sense, to √इ+√भी, lit. 'one whose fear is gone'.

अद्रुप- (°पे RV. VIII, 77, 11; °पे, अर्दनपातिनौ, शब्दपातिनौ दूरपातिनौ वा, N. VI, 33) 'telling after going', according to Yāska an epithet of Indra's arm, is traced to √अर्द् 'to go', or 'to sound'+√पातय्, lit. 'which after approaching fells the enemies'. But it seems to be locative here, as the epithets of बाहू are रूपा and अद्रुधा in the verse, both being dual masc.

1. As per detailed study in Ch. II, (d), 6, (C).

2. *Ibid.*, on p. 25.

शुभु- (°भवः RV. I, 110, 4; °भवः, श्रुतेन भवन्ति, N. XI, 16) 'skilful', in. pl. the name stands for three celestial artisans, is traced to श्रुत- + √भू, lit. 'that who comes into being through *ṛta*'. But PW. GW. etc. have traced it to √रभ् (cf. Type N, s v).

कन्या- (°न्या केयं नेतव्येति वा, कमनेनानीयत इति वा, N. IV, 15) 'a virgin', is traced to क + √नी, lit. 'where has she to be taken to? i.e. people often inquire so, before a girl is married', or to √कम् + आ + √नी 'one who is brought by loving' (cf. Type E, s.v.).

कल्याण- (°णं कमनीयं भवति, N. II, 3) 'good', is traced to √कम्, so that -क- here represents √कम्. But Indo-Eur. *qal-* 'nice', Gr. *kallos* 'beauty'.

कुशा- (°शा खलाया, N. IX, 19) 'a whip', is traced to ख- + √शी, 'to lie' lit. 'that which lies in the atmosphere' (cf. Type A, s v).

काष्ठा- (°ष्ठानाम् RV. I, 32, 10; काष्ठा उपदिशो भवन्ति, इतरेतरं क्रान्त्वा स्थिता भवन्ति, N. II, 15) 'an intermediate direction', is traced to √क्रम् + √स्था, lit. 'that which, having passed another, stands'. RN. says: 'काष्ठा- primarily meant a paling round a field'. But as the paling may be of a race-course in *Rgveda* and as parallels to this word in connection with the sense of 'race' have been found in several Indo-Eur. languages, e.g. Lat. *curro* 'to run', so काष्ठा- goes back to Indo-Eur. *kṛsā*.

क्रिमि- (क्रव्यं मेघति, N. VI, 12) is traced to क्रव्य- + √मिद्, lit. 'growing fat on flesh'. But Indo-Eur. *qurmi-* 'a worm', Lith. *kirmis* 'a worm'.

चन्द्र- (चन्द्रमाः RV. X, 85, 19; °न्द्रः, चारु द्रमति, चिरं द्रमति, चमेर्वा पूर्वम्, N. XI, 5) 'the moon', is traced to: (1) चारु- + √द्रम्, lit. 'one who goes beautifully' or (2) चिर- + √द्रम् 'one who goes for a long time', or (3) √चम् + √द्रम् 'one who, while eaten by the gods, goes' (cf. Type D, s v.).

जटुर-¹

जुवारु- (°रु RV. IV, 5, 7; °रु जवमानरोही, गरमाणरोहीति वा, N. VI, 17) 'the sun's disc', is traced to √जृ + √रुह lit. 'that which rises quickly', or to √जृ + √रुह lit. 'that which rises, while bringing darkness to decay', or to √मृ + √रुह, lit. 'that which rises while vomiting up (darkness)'. Perhaps, as PW. suggests, it is an extension of जव-, with the suffix -रु-, being originally जुवारु- 'quick'.

तुत्सर्ष- (°र्षम् RV. X, 178, 1; °र्ष्यः तीर्णेऽन्तरिक्षे क्षियति, तूर्णमर्थं रक्षति, अक्षोतेर्व N. X, 27) 'name of a mythical being described sometimes as a horse, and sometimes as a bird', is traced to: (1) तीर्ण- + √क्षि, lit. 'one who dwells in the atmosphere' (< तीर्णे-), or (2) तूर्ण- + √रक्ष्, lit. 'one who saves quickly',

1. As per treatment in (Ch. II, (d), 8, ii; III Types J, S s.v.

2. *Ibid.*, Ch. II, (d), 6, (C), ii, (h).

or (3) तूर्ण-+√अश् 'one who reaches quickly'. The actual etymology of this word is obscure, but reading separate words in the elements of a small word like this is quite evident.

त्वष्टृ¹- (°ष्टारम् RV. X, 110, 9; °ष्टा तूर्णमश्नुत इति, N. VIII. 13) 'divine artisan', is traced to तूर्ण-+√अश्, lit. 'one who reaches quickly'. But Indo-Eur. *twēq-* 'to weave or plait', Av. *thwaxš(a)-* 'to work diligently'.

दुमनस्- (°ना: RV. V, 4, 5; °ना दममना वा, दानमना वा, दान्तमना वा, N. IV, 4) 'domestic' or 'a domestic companion', is traced to : (i) दम-+मनस्-, or (ii) दान-+मनस्-, or (iii) दान्त-+मनस्-. Actually, -नस्- is only a suffix to दम्-, cf. Indo-Eur. *domus* 'house', Lat. *domus* 'house'.

नवन्-²

पांसु-³

पुंस्- (पुमान्, पुमांसम् RV. VI, 75, 14; पुमान् पुरुमना भवति, N. IX, 15) 'a man', is traced to पुरु-+ मनस्-, lit. 'one having a great mind'; but Indo-Eur. *pumes* 'man', Lat. *pūbes* (**pums-fe-s*) 'adult' (cf. Ch. II, (d), 6, C).

बलु-⁴

बुण्ड- (°न्द: RV. VIII, 77, 11; °न्द इषुर्भवति, भयदो वा, भासमानो द्रवतीति वा, N. VI, 32) 'an arrow', is traced to : (1) भय-+√दा, i.e. 'which frightens', or (2) √भास्+√द्रु, i.e. 'which speeds shining'.

मर्कल-⁵

मुत्स्य- (°त्स्या मधौ उदके स्यन्दन्ते, N. VI, 27) is traced to मधु-+√स्यन्द, lit. 'that which goes about in water'. Further cf. Types E, N s.v.

मनुष्य- (°व्याः, मत्वा कर्माणि लीव्यन्ति, मनस्यमानेन सृष्टा वा, N. III, 7) 'a man', is traced to : (i) √मन्+√सिञ्, lit. 'one who stitches together acts after having thought', or (ii) √मन्+√सृज्, lit. 'one who was created by the creator when he was in a thoughtful mood'. This etymology ignores another form मनुष-, indicating that स् and ष्य are pure suffixes, having nothing to do with a verb like लीव्यति. The word goes back to Indo-Eur. *men-* 'to think', Goth. *manns* 'man'.

महत्- (°रुत: voc. RV. I, 88, 1; °रुतो मितराविणो वा, मितरोविनो वा, महद् द्रवन्तीति वा, N. XI 13) 'wind', 'wind-god', is traced to : (1) √मा+√रु, lit. 'that which roars in measures', or (2) √मा+√रुच्, lit. 'that which appears in

1. As per treatment in Ch. II, (a), 8, vii, III, Type D s.v.

2. *Ibid.*, on p. 26; III, Type T s.v.

3. *Ibid.*, on p. 26; III, Type M s.v.

4. *Ibid.*, on p. 26.

5. *Ibid.*; p. 25; III, Type I s.v.

measures', or (3) महत्-+√द्रु 'that which runs a great deal'. The last etymology is particularly absurd owing to its violent deformities.

महत्- (°हान् कस्मात्, मानेनान्याजहातीति शाकपूणिः, N. III, 13) is traced to मान-+√हा, lit. 'one who leaves behind others on account of his high position' (cf. Type I s.v.).

मांस- (°सं मनोऽस्मिन् सीदति, N. IV, 3) 'flesh', is traced to मनस्-+√सद्, so-called because 'the heart goes to it, i.e. it is liked by all' (cf. Types G, I s.v.).

मित्र- (°त्रः RV. III, 59, 1; °त्रः, प्रमीतेः त्रायते, समिन्वानो द्रवतीति वा, N. X, 21) 'name of a solar deity', is traced to : (i) √मी+√त्रा, lit. 'one who saves from death', or (ii) √मि+√द्रु, lit. 'one who flows in measures (referring to flow of water)'. See Type I s.v..

मिथुन-¹

मुलीजा- (°ज्या RV. I, 125, 2; °जा मोचनाच्च सयनाच्च ततनाच्च, N. V, 19) 'a net', is traced to √मुञ्च+√सि+√तन्, lit. 'that which is thrown, by which (a bird) is tied, and which is spread'. There is no trace of √तन् in this word, while ज् has not been noticed at all. The origin of the word is obscure.

मुसल- (°लं मुहुः सरम्, N. IX, 35) 'a pestle', is traced to मुहुर् + √स, lit. 'that which moves again and again'. मुहुर् has become मु- and √स has become सल-. Evidently, a very loose etymology. No Indo-Eur. parallel is available.

मूर्धन्- (°र्धा RV. X, 88, 6; °र्धा मूर्तमस्मिन् धीयते, N. VII, 27) is traced to मूर्त्त-+√धा, lit. 'that on which the body rests'. But Indo-Eur. *moladh-* 'height, head', Gr. *blothros* 'highly grown'.

यकृत्- (°कृद् यथा कथा च कृत्यते, N. IV, 3) 'liver', is traced to यथा+√कृत् 'which is cut somehow or other', on account of its softness. But Indo-Eur. *iequl-* 'liver', Lat. *jecur* 'liver'.

यद्- (°ह्म voc. RV. X, 110, 3; °ह्म इति महतो नामधेयम्, यातश्च हूतश्च भवति, N. VIII, 8) 'great', is traced to √या and √ह्मे, lit. 'that which is resorted to and invited'. But Indo-Eur. *iagh-* 'to pursue', Old High Germ. *jagom-* 'to hunt'.

यथ-²

यद्- (°द्राय RV. VII, 46, 1; °द्रः, रोक्ष्यमाणो द्रवतीति सतः, N. X, 5) 'name of a god', is traced to √ह+√द्रु, lit. 'one who goes roaring' (cf. Types M, O s.v.).

1. As per detailed study in Type F s.v.

2. *Ibid.*, on p. 26; Type O s.v.

लिबुजा- (°जा RV. X, 10, 13; °जा द्रततिर्भवति, लीयते विभज्यन्तीति, N. VI, 28) 'a creeper', is traced to √ली + √भज्, lit. 'that which rests (on a tree) dividing (itself)'.

वंश- (°शम् RV. I, 10, 1; °शो वनशयो भवति, वननाच्छ्रूयत इति वा, N. V, 5) 'bamboo', is traced to : (i) वन- + √शी, lit. 'lying in wood', or (ii) √वन् + √श्रु, lit. 'which sounds (= is heard) when one attends to it'.

वृक्ष- (°क्षे RV. X, 135, 1; °क्षः, वृक्षा वा तिष्ठति, N. XII, 29) 'a tree', is traced to √वृक्ष् + क्, lit. 'that which stands after covering the earth' (cf. Type G s.v.).

व्रतति¹ (°ति: N. VI, 28), SN. has the following reading of Yāska's etymology of this word : वरणात्, ततनात्, चयनात्, so that the word would consist of forms from √वृ, √तन् and √चि. Even this etymology offers √चि, of which there is no trace in this word.

शकट- (°ट शनकैः तकति, शब्देन तकतीति वा, N. VI, 22) 'a cart', is traced to : (i) शनकैः + √तक्, lit. 'that which goes slowly', or (ii) शब्द- + √तक्, lit. 'that which goes with a sound'. In कट- we have a metathesis of √तक् with the cerebralization of त् (cf. Type R s.v.).

शुतुद्री- (°द्रि voc. RV. X, 75, 5; °द्री भाशु तुष्टेव द्रवति, N. IX, 26) 'name of a river', is traced to भाशु- + √तुद् + √द्रु, lit. 'that which flows as if driven quickly' (cf. Type S s.v.).

शुक्ल- (°रुधः RV. IV 23, 8; °रुध आपो भवन्ति, शुचं संरुधन्ति, N. VI, 16) 'water', is traced to शुक् + √रुध्, lit. 'that which stops heat' (cf. Ch. IV s.v.).

शृङ्ग- (°शृङ्गाः RV. I, 154, 6; °ङ्गं शरणायोद्धतम्, शिरसो निर्गतं वा, N. II, 7) 'horn', is traced to : (i) शरण- + उद् + गत-, lit. 'gone up for self-defence', or (ii) शिरस्- + निर्गत- 'come out of the head', a part of the first portion of the latter etymology is correct, for the word goes back to Indo-Eur. *h₂r-*, *ker₂-* 'head'.

श्येन- (°नम् RV. IV, 38, 5; °नः शंसनीयं गच्छति, N. IV, 24) 'a falcon', is traced to शंस- + √ह्, lit. 'going admirably'. Philologically, it is the product of the contamination of two words, श्येत- 'white' and एन- 'variegated'.

साम्- (°तु RV. VI, 61, 2; °तु समुच्छितं भवति, समुन्नमामिति वा, N. II, 24) 'a peak', is traced to सम् + उद् + √शि, lit. 'that which is well raised up', or सम् + उद् + √नुद्, lit. 'that which is well driven up'. In the latter derivation, the initial fragment of √नुद्, namely नु, is kept in the word (cf. Type N s.v.).

सामन्- (समितमृचा, N. VII, 12) is traced to सम् + √मा, lit. 'measuring harmoniously with a Rc', (cf. Type M s.v.).

1. As per treatment on p. 26.

2. *Ibid.*, Type J s.v.

सुधा- (°सुधे RV. X, 86, 13 ; °वा साधु साविनीति वा, साधु सानिनीति वा, स्वपत्यं तत्सनेतीति वा, N. XII, 9) is traced to : (1) साधु-+√साद्य्, lit. 'she who offers well', or (2) साधु-+√सानय्, lit. 'she who offers well', or (3) सु+अपत्य-+√सन्, lit. 'one who offers a good offspring'. But Indo-Eur. *snusós* 'daughter-in-law,' Old High Germ., *snur* 'daughter-in-law'.

स्याल- (°लात् RV. I, 109, 2 ; °ल आसन्नः संयोगेनेति नैदानाः, N. VI, 9) 'wife's brother', is traced to √सद् (=स्)+√युज् (=य्), lit. 'one who becomes a near relative (आसन्नः) by marriage-relation'. But Indo-Eur. *siṁurio-* 'wife's brother', Rus. *surin* 'wife's brother' (cf. Ch. II, (d), 7, vii).

हिरण्य- (°ण्यं हितरमणं भवतीति वा, हृदयरमणं भवतीति वा, N. II, 10) is traced to : (i) हित-+√रम्, lit. 'useful and pleasant', or (ii) हृदय-+√रम् 'pleasant to the heart' (cf. Type J s.v.).

Type M

Words, the derivations of which indicate popular etymologies:—

अध्या- (°ध्या...अध-धीति वा, N. XI, 43) 'a cow', is traced to अध-+√हन् 'destroying evils', in view of the sanctity of the cow. Side by side with this etymology, the other, more acceptable derivation अ+√हन् 'not to be killed' (cf. Type G s.v.), has been given. The former etymology seems to have appeared later, after the sanctity of the cow had been firmly established in the hearts of the people.

अक्रिस्¹

अज-, एकपाद्- (एकपाद्, अजः RV. X, 65, 13 ; °जं पाद् अजनः, एकः पादः, एकेन पादेन पातीति वा, एकेन पादेन पिबतीति वा, एकोऽस्य पाद् इति वा, N. XII, 29) 'name of a deity'. अज- is traced to √अज् 'to drive', lit. 'one who drives', एकपाद्- to : (1) एक-+√पा 'to protect', lit. 'one who protects with one foot', or (2) एक-+√पा 'to drink' i.e. 'one who drinks with one foot', or (3) एक-+पाद्- i.e. 'one who has one foot'. Some popular etymologies are presumably lurking in these obscure derivations.

अत्रि- (अत्रि° RV. I, 45, 3 ; अत्रैव तृतीयमृच्छतेयूचुस् तस्माद् अत्रिः, अथवा न त्रयः, N. III, 17) 'name of a sage', is traced to : (1) अत्र 'here' (? + तृतीय- > अत्रि-). In the legend about him, an inquiry was made, 'where to find अत्रि-', and the reply came 'here go to the third', or (2) न+त्रयः 'not three, but the fourth sage' (in a similar legend about him). No Indo-Eur. parallel is available.

अद्रि- (Nigh. I, 10 ; N. II, 21) The word later acquired the meaning of 'cloud' by a poetical figure of speech, in view of the condensation of a cloud and occasional thunder and hail connected therewith.

1. As per detailed study in Ch. II, (d), 7, i.

2. *Ibid*, Ch. II, (d), 7, ii, III, Type J s.v.

अपत्य- (°त्यं नानेन पतति, N. III, 1) 'an offspring', is traced to अ+पत् 'one by which one cannot fall', referring to the Vedic view of a son saving his father from a fall into hell.

अप्सरस्- (°राः अप्सारिणीः अपि वा अप्स इति रूपनाम अप्सातेर् अप्सानीयं भवति, आदर्शनीयं व्यापनीयं वा, N. V, 13) 'a fairy', is traced to : (1) अप्+√स्, lit. 'proceeding from water'; this seems to be the basis of the popular belief about the origin of fairies, or (2) अ+√प्सा>अप्स- means 'beauty', lit. 'not to be eaten' i.e. 'only to be gazed at carefully'. अप्सरस्- then means 'possessing beauty': even in this second etymology some popular view about beauty of fairies may perhaps be lurking.

अश्विन- (°श्विनौ RV. I, 22, 1; अश्वैरश्विनावित्यौर्णवाभः, N. XII, 1) 'name of the so-called twin gods', is traced to अश्व-, lit. 'that who has a horse'. PW. quotes a number of verses from RV. in which अश्विन- denotes 'possessing a horse', e.g. in RV. VIII, 4, 9 we have अश्वी रथी, etc., and it is possible that this derivation conceals some legend in this connection which has now been lost (cf. Type B s.v).

असुर-¹

हलीबिश- (°शस्य RV. I, 33, 12; N. VI, 19) 'name of a demon', has been rendered as हलाबिलशय- lit. 'lying in a cave of हला'. The habitation of monsters in caves is a well-known phenomenon referred to in Vedic literature; this belief may have led to this etymology.

उर्वशी- (°श्याः RV. VII, 33, 11; °श्यप्सराः, उरु वशोऽस्याः, ऊरुभ्यामश्नुते, उर्वभ्यश्नुते, N. V, 13) 'name of a fairy', is traced to उरु+√वञ्, lit. 'burning desire'. PW. quotes RV. IV, 2, 18 मत्तानां चिदुर्वशीरक्रमन्, in which the word means 'burning desires'; so उर्वशी, as the name of a fairy, should mean 'one who has burning desires'. Besides this the word is also derived as ऊरु+√अञ्, lit. 'one who approaches through her thigh' (for sexual union), or as उरु+अभि+√अञ्, lit. 'one whose reputation is great'. The last derivation apparently seems to be a popular etymology; in the first two derivations, also, some relics of legends about उर्वशी may be lurking.

उत्खल- (°लक voc. RV. I, 28, 5; °लम् उरुकरं वा, ऊर्ध्वं वा, ऊर्ध्वकरं वा, N. IX, 20) 'a mortar', is traced to : (1) उरु+कर-, lit. 'that which makes wide', or (2) ऊर्ध्व+ख-, lit. 'that which has an empty space at the top', or (3) ऊर्ध्व+कर- 'that which produces efficiency'. The fact that the mortar is a utensil of common people and that these etymologies, rather loose and unrestrained by the expert's control, indicate that the common people had a hand in or influence on these derivations.

उष्णिक्- (‘*उष्णिक्*, उष्णीषिणी वेलौपमिकम्, N. VII, 12) ‘name of a metre’, is traced to उष्णीष- lit. ‘having a turban’, i.e. the four extra syllables of this metre look like ‘a turban’. The connection between these two words can only be apparent and loose; the former has *ह्*-, the latter has *ष-* at the end, so the influence of popular etymology may be conjectured here.

ककुभ्- (‘*कुर ककुभिनी*, *कुर कुजतेर्वा कौटिल्यार्थस्य*, उज्जतेर्वा न्यग्भावस्य, नतं हि तद्भवति, N. VII, 12) ‘name of a metre’, is traced to ककुभ्- ‘prominence’, lit. ‘having a prominence’. The उष्णिक् metre, increased in the interior by a pāda, is called ककुभ्. This ककुभ्- is further traced to $\sqrt{\text{कुञ्}}$ ‘to be crooked’ or to $\sqrt{\text{उज्ज}}$ ‘to bend’; the latter parallel is evidently absurd, the former too loose. In the light of modern research, the meaning of ककुभ्- is ‘vault’. This word is *bh-* extension of Indo-Eur. *qeu-* ‘to bend’, Gr. *kūphās* ‘bent’. It is further related to ककुब्- ‘cacumen’. In conceiving of this metre as a ‘prominence’ or a ‘vault’, popular view may perhaps have played some part.

किमीदिन्-¹ Apparently the derivations are the relics of some popular tale about the monster concerned.

कुह्-² Remarks, similar to those on किमीदिन्- above, apply here.

गायत्री- (‘*श्री त्रिगमना विपरीता*, N. VII, 12) ‘name of a metre’, is traced to त्रि-+ $\sqrt{\text{गम्}}$, with metathesis, lit. ‘that which has three movements’.

जगती- (‘*ती गततमं छन्दः*, जलचरगतिर्वा, जलगत्यमानोऽसृजदिति च ब्राह्मणम्, N. VII, 13) ‘name of a metre’, is traced to : (1) गत- literally, ‘the most gone’ i.e. ‘final’. This metre is final in the series of normal Vedic metres, after this the abnormal metres begin, or (2) जल-+गत- ‘referring to the legend, given in the Brāhmaṇas, about the movement of this metre like the flow of water, or of an aquatic animal.

त्रित- (‘*वः सङ्ख्यानामैवाभिप्रेतं स्यात्*, एकतः, द्वितः, त्रित इति त्रयो बभूवुः, N. IV, 6) ‘name of a deity’, is traced to त्रि- ‘three’. The legend states that ‘he was the third (त्रित-) of three brothers’. This name, with त्रिस्थान- ‘ruling over the three worlds’ is also used as an epithet of Indra.

त्रिष्टुभ्- (‘*ष्टुभ् त्रिवृद् वज्रः*, तस्य स्तोमनीति, N. VII, 12) ‘name of a metre’, is traced to त्रि-+स्तुभ्; त्रि- here stands for Indra’s वज्र-, which is said to have three portions (त्रिवृत्-) and as this metre is attributed to Indra, and Indra’s weapon is the threefold वज्र-, which it praises ($\sqrt{\text{स्तुभ्}}$), hence it is called त्रिष्टुभ्-. (cf. Type N.s.v).

दध्यङ्क्- (‘*प्यङ् प्रत्यक्तो ध्यानमिति वा, प्रत्यक्तमस्मिन् ध्यानमिति वा*, N. XII, 33) ‘name of a mythical being, called the son of Atharvan’, is traced to $\sqrt{\text{प्यै}}$ + $\sqrt{\text{अङ्क्}}$

1. As per treatment on pp. 24-25.

2. *Ibid.*, p. 25 ; Ch. III, Type I s.v.

lit. 'one directed towards attention' or 'whom attention directs', as he 'attentively performs his duties'. This etymology is obscure, but possibly it embodies some beliefs about this being. According to PW. it was दध्यङ् who informed the Aśvins where Soma could be found. This tradition is further mentioned by S'B. in IV. 5. 18, etc.. PW. derives it as दधि-+√अच् or √अञ्च्. If this name embodies this tradition, it may go back to Indo-Eur. *dhaiā-* 'to see', cf. Av. *daēnā* 'religion', Modern Pers. *didan* 'to see', Lith. *dīmsta* 'seems'.

दुहितृ¹

देवृत्²

निषाड- (°दः कस्मात्, निषदनो भवति, निषण्णमस्मिन् पापकमिति, N. III, 8) 'a man of low caste', is traced to नि+√सद्, so called because 'he killed while squatting on the ground' or, because 'sin was attached to him'. It seems, however, that this word later acquired a pejorative sense, for the original meaning, as RN. (p. 448) suggests, was 'a chariot-builder'.

पुष्टि- (पवीरवान् RV. X, 60, ; °विः शल्यो भवति, यदि पुनाति कायम्, N. XII, 30) 'a dart', is traced to √पृ, lit. 'that which purifies the body'. Such a view of this weapon embodies some common belief of the people about the sanctity of certain arms. Compare Lat. *pavire* 'to strike', Lith. *piáuti* 'to cut' (cf. Walde : *Latemisches etymologisches Wörterbuch*, 2nd ed. p. 267).

पुत्र- (N. II, 11). Besides the treatment already noted on p. 26, it is traced to नि+√पृ (=परण), lit. 'one who offers oblations'. These are, presumably, popular etymologies incorporated by Yaska in his work. Otherwise, पुत्र- actually goes back to Indo-Eur. *put-*, *pu-* 'young', Lat. *putus* 'boy'.

प्रमगन्द³

भृगु- (°गुर्भ्यज्यमानः, N. III, 17) 'name of a Ṛṣi', is traced to √भृज् 'to roast', so-called because, according to the legend, he was roasted in fire, but not burnt. But Indo-Eur. *bhlǵ-* 'to shine', Lat. *fulgor* 'I shine'.

राम्ना- (°मः L °धः स्रा° ॥ VS. XIX, 59 ; अधस्ताद्रामोऽधस्तात् कृष्णः, °मा रमणाद्योपेयते ॥ cf. KS. XXI, 7 ; VDH. XVIII, 17 ॥, न धर्माय कृष्णजातोया, N. XII, 13) 'a woman of low character', is traced to √रम्, lit. 'one with whom a man cohabits for the sake of enjoyment and not for Dharma'. But in the same text राम- is interpreted as 'darkness' by Yaska. It seems that the word originally meant the low racial origin of such

1. As per study in Ch. II, (d), 7, vi; III, Type F s.v.

2. *Ibid.*, Ch. II, (d), 7, v ; III, Type J s.v.

3. *Ibid.*, on p. 25; Ch. III, Type N s.v.; IV s.v.

a woman, and later on, popular etymology attributed to the word the sense of enjoyment. Cf. अधोराम- in Ch. IV s.v. in which some authorities read राम- as a noun in the sense of 'black colour'.

रुद्र- (°द्रव्य RV. VII, 46, 1; °द्रो रोदयते; स किल पितरं प्रजापतिमिषुणा विध्यन्तमनु- शोचन्नरुद्रं, यद्रोदीत् तद् रुद्रस्य रुद्रत्वम्, N. X, 5) 'name of a god', is traced to √रुद् 'to weep', referring to a legend, according to which Rudra finding his father Prajāpati piercing with an arrow, wept (cf. Type L s.v.).

लाङ्गल-¹

विपाश- (पाशा अस्यां व्यापश्यन्त वसिष्ठस्य सुमूर्धतः तस्माद्विपाश् उच्यते, N. IX, 26) 'the river Bias', is traced to वि+√पाश्, lit. 'in which the noose was disentangled', referring to a legend, according to which Vasiṣṭha, deeply aggrieved by his son's death, tied himself with a hanging noose and desirous of committing suicide, plunged himself into this river and here his noose was disentangled. The word विपाश-, signifying the river Bias, possibly, represents etymologically the free course of this river during the Vedic period, being the 'boundless' वि+पाश्-; but this etymology awaits confirmation by the discovery of the ancient topography of this river.

वैखानस- (विखननाद् वैखानसः, N. III, 17) 'name of a sage', is traced to √खन्, said to have been born by digging the ground.

सामन्- (ऋचा समं मेन इति नैदानाः; °म, अस्यते; °म स्यते, N. VII, 12) 'a chant', is traced to: (1) सम-+√मन्, lit. referring to the legend, according to which Prajāpati considered it to be equivalent to a ऋच्-, or Prajāpati considered himself to be equivalent to a ऋच्-, (2) to √अस्, lit. 'that which is thrown in a ऋच्-', (3) to √सो, lit. 'that which is the final stage in the system of Vedic arrangement', viz. (a) संहिता-, (b) पद- and (c) सामन्-.

सुर- (सोर्देवान् अच्युत, तत्सुराणां सुरत्वम्, N. III, 8) 'a god', is traced to सु 'good', lit. 'from the good (part)', referring to the legend that the gods were created by the creator from his better part. Popular tradition is the basis of this etymology. Actually, the word is a product of असुर-.

स्थाल-²

स्वाहा (स्वाहाकृतम् ८°हाऽकृ° ८ RV. X, 110, 11; N. VIII, 20) has been rendered as: (1) सु आह, (2) स्वा वाग् आह, (3) स्वं ग्राह, (4) स्वाहुतं हविर्जुहोति. The fact, however, seems to be that this expression is an exclamation corresponding in meaning to 'amen', 'hail'. Of these, सु+आह seems to be the most plausible derivation, but even this may be some mode of popular etymology.

1. As per treatment in Ch. III, Types A, G s.v.

2. Ibid., Ch. II, (d), 7, vii; III, Type I; IV s.v.

होतृ- (°तास् RV. I, 1, 1; °तारं ह्वातारम्, जुहोतेहंतित्यौर्णवामः, N. VII, 15) 'one of the sacrificing priests', derived by Yaska from √ह्वे 'to call'; while Aurnavābha derives it from √हु 'to offer', which is presumably more correct, at least, phonologically. The later ritualistic function of the होतृ-, viz. 'to call', crept into its etymology as well, so that this discrepancy was noticed by Aitareya Brāhmaṇa (I, 2) 'यदन्यो जुहोत्यथ योऽनु चाऽहं यजते च कस्मात्तं होतेत्याचक्षते'.

Type N

Words, the etymologies of which are loose, with disregard of vowels:—

अप्रतिष्कृत-¹ (°तः L °तिसत्कु° L RV. I, 7, 6; N. VI, 16). Another rendering is 'अप्रस्खलित-', which, if an etymology, is absurd. NS. derives अप्रतिष्कृत- from √स्कृ 'to come', so as to mean 'inaccessible, i.e. irresistible'.

अभीशु- (°अभीशुभ्यः RV. X, 94, 7; °शवोऽभ्यइनुवते कर्माणि, N. III, 9) 'a bridle', is traced to अभि + √अश् 'to reach', so called because 'it occupies, i.e. performs acts'. But the change of the vowel अ of √अश् is questionable. VVP's (I, 371) etymology is better, viz. अभि + √ईश् 'to control'.

अमत्र- (°त्रः RV. III, 36, 4; °त्रोऽमात्रो महान् भवति, N. VI, 23) 'violent, powerful, great', is traced to अ + मात्रा-, lit. 'having no measure', a quantitative disregard by equating अ with आ. But Indo-Eur. *om* 'energetic', Av. *amyava-* 'pressure' (cf. Type U s.v.).

अवत- (°तम् RV. II, 24, 4; °तम्, अवातितम्, N. X, 13) 'a well', is traced to अव + अतितम्, lit. 'gone down', a disregard of vocalic quantity (cf. Type I; Ch. IV, s.v.).

अस्कुधोयु- (°युः RV. VI, 22, 3; N. VI, 3) 'not meagre, rich', is rendered as अकृध्वायु- 'not short-lived'; but the equation -ओय- = वायु- is baseless (cf. p. 24).

आञि- (°जेः RV. X, 102, 5; °जेराजवनस्य, N. IX, 23) is traced to √ञ् 'to be quick'. But the actual verb is √अञ् (cf. p. 23; Type I s.v.).

इन्द्र- (°न्द्र voc. RV. V, 32, 1; °न्द्र इन्द्रवे द्रवतीति वा, इन्द्रौ रमत इति वा, N. IX, 8) is traced to इन्दु- + √द्रु, lit. 'one who runs to the soma-drops', or to इन्दु- + रम् 'one who enjoys the soma drops' (cf. p. 32; Type I s.v.).

इरिण- (°णे RV. X, 34, 1; इरिणं निर्र्कणम्, ऋणातेः, अपाणं भवति, अपरता अस्मादोषधय इति वा, N. IX, 8) 'a waterless place, a depression', is traced to निस् + ऋण- 'without water', or to निस् + रम्, lit. 'from which herbs have disappeared'. PW. derives it from इरा- 'fluid', and interprets the word as 'source'.

1. As per detailed study on p. 23.

इषिर्- (°रेण RV. VIII, 48, 7; °रेण, ईषणेन, N. IV, 7) 'energetic', is traced to √ईष्; a quantitative disregard (cf. Types D,U s.v.).

उद्धत्- See under प्रवत्-

उष्णीष- (°ष स्नायते:, N. VII, 12) 'anything wound round the head', is traced to √ष्णा, lit. 'that which is washed'. The presence of the vowel उ has not even been noticed. The word is really related to Indo-Eur. *us-*, *ues-* 'to wrap round', Norwegian *vasa-* 'to complicate'.

ऋत्विज्¹

ऋभु- (°भव: RV. I, 110, 4; °भव उरु भामि, N. XI, 15) is traced to उरु-+√भा, lit. 'that which shines a great deal'. There is no vocalic correspondence between ऋ and उरु- in Old Indo-Aryan (cf. Type L s.v.).

एव²

कला-, **कलि-** (°लिश्च °लाश्च किरते:, विकीर्णमात्रा:, N. XI, 12) 'a minute portion', 'a dispute', respectively; both are traced to √कृ 'to scatter', the former 'because minute portions are scattered from a mass'; the latter 'because words are scattered upon one another by disputants'. But the short vowel अ in these words can have no correspondence to ऋ.

कुरुक्क³

कुलिश⁴

कीर⁵

गुण- (गणनात् °णश्च, N. VI, 36) 'fold, tune', is traced to √गण् 'to count'. The correspondence of उ and अ is not possible in Indo-Aryan. This word, which originally means 'thread', has been traced to Indo-Eur. *gr+n-* 'to turn', Rus. *gorb* 'hump'.

ग्रीष्म- (°ष्मो ग्रस्यन्तेऽस्मिन् रसा:, N. IV, 27) 'the summer', is traced to √ग्रस्, lit. 'that by which vapours are devoured', but the word seems to be remotely related to ग्रीवा-, Indo-Eur. *g^hter-* 'to devour, swallow', Lith. *gérti* 'to drink', with the Indo-Aryan suffix -sm.

चारु- (°रु: RV. I, 95, 5; °रु रुचेर्विपरीतस्य, N. XI, 5) 'lovely', has been derived from √सृच् with metathesis, but even in that case the long आ of चारु- remains unexplained (cf. Type U s.v.).

1. As per treatment on p. 23; Type D s.v.

2. *Ibid.*, p. 10; Type D s.v.

3. *Ibid.*, Type H s.v.

4. *Ibid.*, p. 23.

5. *Ibid.*, p. 22, Type J.

तुष्ट-¹

तुष्टि- (°क्षम् L °विक्ष° J RV. VIII, 77, 11 ; °क्षम् बहुविधेषां महाविधेषां वा, N. VI, 33) 'highly destructive', an epithet of Indra's bow, has been traced to तुष्टि- + वि + √क्षिप्. The correspondence of क्ष- to √क्षिप् remains unexplained.

त्रिष्टुभ्- (°ष्टुप् स्तोमयुत्तरपदा, का त्रिता स्यात्तीर्णतमं छन्दः, N. VII, 12) is traced to √हृ + √स्तुभ्, lit. 'that which crosses most and praises, i.e. which is more extensive than the Gāyatrī etc.' (cf. Type M s.v.).

धन-²

धन- (°ने कस्माद्विनीतीति सतः, N. III, 9) 'wealth', is traced to √धि 'to satisfy', lit. 'that which satisfies'. RN. (p. 455) says : 'Why not derive धन- from √दा? Wealth is given to men by their own exertions or by fate or by God'. But comparative philology has not found such instances of OIA ध- going back to द्. Among modern philological authorities, WW. (dhe- s.v.) has shown that धन- originally meant 'wager or prize' in a race, and so is to be derived from √धा 'to put', Indo-Eur. dhen- 'to put', Old Bulg. deti 'to lay', Anglo-Sax. don 'done', Eng. done.

निवृत्- See under प्रवृत्-.

पर्जन्य-³ (°न्यः RV. V, 83, 2 ; °न्यः...परो जेता, N. X, 10) is traced to पर- + √जि, lit. 'the supreme conqueror'. The vocalic relation between √जि and जन्त्य-, पर- and पर- is too loose.

पलित्- (°तस्य RV. I, 164, 1 ; N. IV, 26) 'benevolent', as adjective to होतृ- is rendered as पालयितृ-. PW. renders it as 'grey', which suits the sense better, while it would be phonologically sounder to take the stem as पल- 'grey', cf. WW. II, 53.

पांसु- (°रे RV. I, 22, 17 ; °रे प्यायनेऽन्तरिक्षे, N. XII, 19) 'atmosphere', is traced to √प्याय्. This correspondence is evidently impossible.

वृत्तनाज्- (°जम् RV. X, 178, 1 ; वृत्तनाजितम्, N. X, 28) is rendered as °जित्- 'a victor of a battle' i.e. the last part of the word is traced to √जि, a vocalic relation which is impossible (cf. Type D s.v.).

वृत्तनाज्य- (°ज्यमिति संग्रामनाम, वृत्तनानां...जयनात्, N. IX, 24) 'a battle', is similarly derived as वृत्तना- + √जि, lit. 'that wherein men conquer one another' i.e. the last component is traced to √जि, a vocalic relation which is impossible. (cf. Type D s.v.).

प्रवृत्, उड्वृत्, निवृत् (°वतः L प्रवृ° J RV. X, 14, 1 ; प्रवत उड्वतो निवत इति, अवति- गतिकर्मा, N. X, 20) is traced to √वृच् 'to go'. No trace of व of √वृच्,

1. As per treatment in Type H s.v.

2. Ibid., p. 23, Type O s.v.

3. Ibid., p. 19.

however, is visible in these words. According to PW. GW. and others उद्भूत-, प्रवृत्- is 'height' in general, निवृत्- is 'depth'. They have been formed from bare prefixes. The interpretations of these three words rendered by NS. and Durga as : man, god, animal, respectively, may be taken cautiously (cf. प्रवरवती- Type I s.v.).

मृत्स्य- Compare the derivation in Type L s.v ; here उ of मधु- could not be traced in मृत्स्य-.

मन्दजिह्व- (°ह्व् L °न्दजि° ॥ RV. I, 190, 4 ; °ह्म मोदनजिह्व्, N. VI, 23) 'one whose tongue is pleasing', an epithet of Bṛhaspati, is traced to √मुद् .

मुद्रल- (°लः RV. X, 102, 9 ; मुद्रः मुद्रगिलो वा, मदने गिलतीति वा, मदं गिलो वा, मुदं गिलो वा, N. IX, 24) 'name of a person', is traced to √मुद्र- + √गिल्, मदन- + √गिल्, मद- + √गिल् or मुद्- + √गिल्. The correspondence of अ, इ or उ in all these derivations is loose.

मूजवत्- (मौजवत्स्य RV. X, 34, 1 ; N. IX, 8) 'name of a mountain', is derived as मुञ्जवत्-, but the vocalic correspondence मुञ्ज- : मूज- is not possible in Indo-Aryan, while the word मुञ्ज- is not available in the Saṃhitās.

यमुना- (°मुने voc., RV. X, 75, 5 ; °मुना प्रयुवती गच्छन्ती, N. IX, 26) 'name of a river', is traced to √यु 'to mix', lit. 'that which goes on mixing with other rivers'. The vowel अ of यमुना- cannot correspond to उ of √यु.

वाजिन्- (°जी RV. IV, 40, 4 ; °जी वेजनवान्, N. II, 28) 'swift', is traced to √विज् 'to be speedy'. The verb expected was √वज्, Indo-Eur. *uǵē-* 'to be active or powerful', Av. *vazra-* 'Mithra's weapon'.

वावशान- (°नः RV. X, 5, 5 ; °नो वावयेतेर्वा, N. V, 1) 'crying', is traced to √वाश् . In this form the shortening of the vowel in the root itself is not expected, unless it is rhythmic. The more probable origin is √वश् which has also been given (cf. Type D s.v.).

शूर्प- (°पं शृणालेः, N. VI, 9) 'a winnowing basket', is traced to √शृ, as it is made of शर- 'a kind of grass', but the correspondence ऊर् : श after a non-labial consonant is a rare phenomenon in Indo-Aryan.

शसधु-¹

सानु- (°नु RV. VI, 61, 2 ; °नूनि सरणानि सक्थीनि, N. II, 24) 'thigh', is traced to √स्, lit. 'that which moves'. The relation of आ with श् is unthinkable.

कुधु-²

कृष्टि- (°ष्टीः RV. III, 59, 1 ; °ष्टय इति मनुष्यनाम, कर्मवन्तो भवन्ति, N. X, 22) 'a man', is traced to √कृ, lit. 'one who is full of action' ; ष् of कृष्टि- has not been taken into account (cf. Type I s.v.).

1. As per treatment on p. 23.

2. *Ibid.*, p. 24.

क्रव्य- (क्रव्य° RV. VII, 104, 2; °व्यं विकृताज्जायत इति नैहक्ताः, N. VI, 11) 'raw meat', is traced to √कृत् 'to cut' ; a disregard of त्. But Indo-Eur. *qreu*² 'thick raw flesh', Gr. *krévas* 'flesh'.

गुल्दा- (°हृदा RV. VIII, 1, 20; °हृदा, गलनम् आसु धीयते, N. VI, 24) 'a tube out of which soma is poured', is traced to गल्-+√धा, lit. 'that in which a molten thing is put'. Here the aspirate and the non-aspirate घ् and द् can not correspond to each other.

ग्रावन्- (°वभ्यः RV. X, 94, 1; °वाणः, गृह्णाते, N. IX, 8) 'a stone', is traced to √ग्रह् 'to seize'. But Indo-Eur. *g^hra* 'heavy', Welsh *beruan* 'millstone' (cf. p. 24).

चर्मन्- (°मे चरतेर्वोच्चृत् भवतीति वा, N. II, 5) either, is traced to √चर्, lit. 'passing over the whole body', or to √चृत् (cf. p. 5). Yāska connected चर्मन्- with चर्- for this was the available verb most closely related to

Change of order in pp. 108—12

The etymologies from कृधु-³ to वज्र- under the 'Type N on pp. 108-111 should be read after कूल- on p. 112 under the Type O.

'seed'.

तौरयाण- (°णः, तूर्णयानः, N. V, 15) 'one whose movement is swift', is rendered as तूर्णयान-. PW. points out that the actual origin was तुर-+यान-.

दशन्- (°न दस्ता सङ्ख्या, N. III, 10) is traced to √दस् 'to be exhausted', for after 'ten' the numbers are general repetitions of the previous numbers. But Indo-Eur. *dék^m*, 'ten', Gr. *déka* 'ten' (cf. p. 25).

दूत- (°तः RV. VIII, 26, 16; °तो द्रवते, N. V, 1) 'a messenger', is traced to √दू. But Indo-Eur. *dū-* 'to move forward spatially', Mid. Germ. *zuwen* 'to move forward' (cf. p. 29).

देव- (°वान् RV. I, 1, 2; °वः दीपनात्, द्योतनात्, N. VII, 15) 'a god', is traced to √दीप् or √द्युत्. But Indo-Eur. *deiuo-* 'to shine', Av. *daeua-* 'demon'.

द्वि- (द्वौ, द्रुततरा सङ्ख्या, N. III, 10) 'two', is traced to √द्व, lit. 'the number which is quickly secured'. But Indo-Eur. *duou* 'two', Gr. *dō-deka* 'twelve'.

निर्भृति- (°तिम् ॥ निःसृष्ट° ॥ RV. I, 164, 32; °तिर्निर्मणात्, N. II, 7) 'the earth', is traced to √रम्, so that the word literally means 'that in which creatures take delight'. But र् of √रम् could have no correspondence to ऋ in Old Indo-Aryan.

पञ्जहोषिन्- (°विणा ॥ ऋसहो° ॥ voc. RV. VI, 59, 4; N. V, 22) 'requiring a substantial sacrifice', an epithet of Indrāgni, has been rendered as प्राजितहोषिन्, where पञ्ज- has been equated with प्राजित- 'well-done'. The equation पञ्ज- = प्राजित- is consonantly, doubly loose.

पृथुष्टुका- (°के voc. RV. II, 32, 6; पृथुकेशस्तुके पृथुष्टुते वा, N. XI, 32) is rendered as पृथुकेशस्तुका- 'whose locks of hair are large', or पृथु- + स्तुता- 'well-praised'; the first is hardly an etymology, the second indicates no consonantal correspondence (cf. Type D s.v.).

प्रमगन्द- (°न्दस्य ॥ प्रःम° ॥ RV. III, 53, 14; °न्दः प्रमदकः, योऽयमेवास्ति लोको न पर इति प्रेप्सुः, N. VI, 32) 'an asura', is traced to √मद् + क- with metathesis, and with a change from क् to ग् and a nasal infix, literally 'one who is intoxicated with this world'; such violent consonantal changes are evidently very loose (cf. p. 25).

बहु- (°हु कस्मात्, प्रभवतीति सतः, N. III, 13) 'many', is traced to प्र + √भू. But Indo-Eur. *bhng̃h-* 'thick', Gr. *pachūs* 'thick'.

भद्र- (°द्रा RV. X, 11, 2; °द्रं भगेन व्याख्यातम्, भजनीयं भूतानाम्, अभिद्रवणीयं भव-द्रमयतीति वा, भाजनवद्वा, N. IV, 10) 'blessed', is traced to : (1) √भज् lit. 'which is served by people', or (2) √भाजय् 'which resides with people who serve it', or (3) √द्र + √रमय् 'which gives pleasure-when people run to it'. But Indo-Eur. *bhād-* 'good', Goth. *batiza*, 'better'.

मधु- (°ध्वः RV. III, 47, 1; °धु सोममित्यौषमिकं माद्यतेः, इदमपीतरन्मध्वेतस्मादेव, N. IV, 8) 'soma or honey', is traced to √माद्य् 'to intoxicate'. But Indo-Eur. *mādhu* 'honey', Old Bulg. *medū* 'honey'.

मुञ्ज- (°जो मुच्यते इषीकया, N. IX, 8) 'a kind of grass', is traced to √मुच्, lit. 'that which is released from the hollow of a reed'.

रथ- (°थो रंहतेर्गतिकर्मणः स्थिरतेर्वा विपरीतस्य, रपतेर्वा, रसतेर्वा, N. IX, 11) 'a chariot', is traced to : (1) √रंह् 'to go', or (2) √स्थिर् with metathesis, or (3) √रप् 'to sound', or (4) √रस् 'to sound'. In all these etymologies, there is a violent disregard of the second consonant. But Indo-Eur. *reth-* 'to run', Lat. *rota* 'wheel' (cf. p. 26; Type L s.v.).

रुद्र- (°द्राव RV. VII, 46, 1; °द्रो रौतीति सतः, N. X, 5) 'name of a god', is traced to √रु. Although the verb √रुद् was available, yet √रु is given as an optional root of the verb, and the consonant द् of the word has not been taken into account (cf. Type L s.v.).

रूप- (°पं रोचते; N. II, 3) 'form', is traced to $\sqrt{\text{रुष्}}$. The correspondence of रु and च in Indo-Aryan is impossible. Indo-Eur., however, can offer no parallel to this word.

रोदसी- (°सी RV. III, 30, 5; °सी रोधसी चावापुथिभ्यो विरोधनात्; N. VI, 1) 'heaven and earth', is traced to $\text{वि} + \sqrt{\text{रुष्}}$, lit. 'which enclose many kinds of creatures' (cf. Durga).

वज्र- (°ज्रः कस्मात्, वर्जयतीति सतः; N. III, 11) 'thunderbolt', is traced to $\sqrt{\text{वर्ज}}$, so-called because 'it deprives living beings of their lives'. But the actual root was $\sqrt{\text{वज्}}$, going back to Indo-Eur. *ueg-* 'to be powerful, active', Av. *vazra-* 'Mithra's weapon'.

सुकिंशुक- (°कम् \perp सुकिं° \perp RV. X, 85, 20; सुकाशनम्, N. XII, 8) 'shining well', is traced to $\text{सु} + \sqrt{\text{काश्}}$, being an epithet of the chariot of सूर्या . The relation किं : का is abnormal.

सूर्य- (°र्यम् RV. I, 50, 1; °र्यः सत्तेर्वा, स्वीर्यतेर्वा, N. XII, 14) 'the sun', is traced to $\sqrt{\text{सृ}}$ 'to move', or to $\text{सु} + \sqrt{\text{ईर्}}$ 'to move well'. The vowel correspondences in both of these etymologies are very loose.

Type O

Words, the etymologies of which are loose, with disregard of consonants :—

अद्भुत- (°तम् RV. I, 170, 1; °तम्, अभूतम्, N. I, 6) is rendered as अभूत-, entirely disregarding the द् in अद्भुत-. But Indo-Eur. *dhebh-* 'to deceive', Gr. *atēmbō-* 'I deceive'. So अद्भुत- philologically means, 'not accessible to deception'.

अर्ली- (°ली RV. VI, 75, 4; °ली अरिषण्यौ, N. IX, 39) 'an end of a bow', is traced to अ + $\sqrt{\text{रिष्}}$, lit. 'that which keeps from injury'. In this derivation, the ष of $\sqrt{\text{रिष्}}$ has been entirely disregarded (see Type I s.v.).

इन्द्र- (°न्द्र voc. RV. V, 32, 1; °न्द्रः, इन्द्रे भूतानि, N. X, 8) 'name of a god', is traced to $\sqrt{\text{इन्ध्}}$ 'to enlighten', lit. 'one who enlightens creatures'. The aspiration of ध् has been disregarded in this etymology.

उत्स- (°त्सम् RV. V, 32, 1; °त्सः, उत्सदनाद्वा, उत्स्यन्दनाद्वा, N. X, 9) 'fountain', is traced to उद् + $\sqrt{\text{सद्}}$, lit. 'that which goes up', or to उद् + $\sqrt{\text{स्यन्द्}}$, lit. 'that which flows up'. The द् of both the verbs has no correspondence in this etymology (cf. p. 13; Type D; Ch. IV s.v.).

उपलप्रक्षिणी- (°णी RV. IX, 112, 3; उपलप्रक्षेपिणी, N. VI, 5) an instrument for the production of सक्तु- 'by which barley is transmitted to the stones', is traced to उपल- + प्र + $\sqrt{\text{क्षिप्}}$; in प्रक्षिणी- no trace of ष् is available (cf. Type s.v.).

अव्वीस- (°से RV. I, 116, 8; °सम् अपहतभासम्, N. VI, 35) 'a chasm', is traced to अप+√ह+भास्-. Here ऋ cannot correspond to ह, nor वीस- to √भास्.

कम्बल- (°लः कमनीयो भवति, N. II, 2) 'a blanket', is traced to √कम् 'to like', lit. 'that which is liked'. But the correspondence of स् to ब् has not been noticed in Old Indo-Aryan.

कम्बोज-¹

कवि- (°विः RV. V, 81, 2; °विः क्रान्तदर्शनो भवति, N. XII, 13) 'a bard', is traced to √कम्, lit. 'one whose vision goes far'. The correspondence of स् and ब् is impossible in Vedic phonology. But Indo-Eur. *qeu-* 'to pay heed to', Gr. *akeúei* 'he watches' (cf. Type I s.v.).

कुशिक- (°कस्य RV. III, 33, 5; °को राजा बभूव क्रोशतेः शब्दकर्मणः, क्रशतेर्वा स्यात् प्रकाशयतिकर्मणः, साधु विप्र्रोशयितासर्थानामिति वा, N. II, 25) 'name of a king', is traced to √कुश् 'to speak', or 'to express the sense properly', or √क्रंश् 'to manifest or shone'. The disregard of the consonant र् in the former, and of the vowel in the latter, is evident. Or, did Yaska unconsciously notice Prakritism in कुशिक- from √कुश् (cf. SN. pp. 129-30).

कुल-¹

विपाश्- (°पाद्, विपाशनात्, N. IX, 26) 'the river Biās', is traced to √वि+प्र+अश्, lit. 'that which reaches vigorously'. The correspondence एः प्र has not been noticed in Old Indo-Aryan (cf. Types M, T s.v.).

विष्- (°षम् RV. X, 136, 1; °षमित्युदकनाम, विष्णातेर्विपूर्वस्य, स्नातेः शुद्धयर्थस्य, विपूर्वस्य वा सचतेः, N. XII, 26) 'water', is traced to वि+√स्ना 'to purify', or वि+√सच् 'to accompany'. PW. gives the literal meaning as 'effective', tracing it to √विष्, which, in the sense of 'to be effective', has been copiously met with in *Rigveda*.

विष्टप्- (°ष्टप्, आविष्टो भासा (आदित्यः), आविष्टा ज्योतिर्भिः (द्यौः), N. II, 14) 'the sun or heaven', has been derived from √विश्, lit. signifying 'penetrated by light'. But this does not explain the succeeding consonant प्. It requires further investigation whether in Old Indo-Aryan there occurred a verb √स्तप्, possibly related to √स्तम्, Indo-Eur. *steb-*, *stebh-*, 'to support', Eng. *staff* 'a stick'.

श्वास्- (श्वः RV. I, 170, 1; श्वः, उपाशंसनीयः कालः, N. I, 6) 'tomorrow', is traced to √उप+आ+√शस्, lit. 'time to be expected'. Indo-Eur. *kā-* 'to shine or be bright'. Av. *sāram* 'early in the morning'.

1. As per treatment on p. 31.

2. *Ibid.*, p. 23.

श्वघ्नन्- (°ग्री RV. X, 43, 5; °ग्री कितवो भवति, स्वं हन्ति, N. V, 22) 'a professional gambler', is traced to **स्व-+√हन्**, lit. 'one who ruins his fortune'. The correspondence **स्वः श्वः** is evidently loose (cf. p. 9).

सङ्ग्राम- (N. III, 9) 'a battle', is traced to **सम्+√गम्** 'to go together'. But compare Type D s.v.

सिन्धु- (°न्धुः स्यन्दनात्, N. IX, 26) 'the river Indus', is traced to **√स्यन्** 'to flow', the correspondence of **ध्** and **द्** being loose.

हस्त- (°स्तो हन्तेराशुर्हने, N. I, 7) 'hand', is traced to **√हन्**, irrespective of the want of connection between **त्** of **हस्त-** and **न्** of **√हन्**. But Indo-Eur. *ghasto* 'hand', Av. *zasta-* 'hand'.

Type P

Words, the etymologies of which are loose, with an unexpected prothetic consonant:—

मङ्गल- (°मङ्गलः RV. II, 42, 1; °लम्.....अङ्गलम्, अङ्गवत्, N. IX, 4) 'auspicious', is traced to **अङ्गल-**, with a prothetic initial **म्**, lit. 'having many elements like food, etc'. But Indo-Eur. *meng-* 'to beautify artificially', Old Prus. *manga* 'harlot' (cf. Types I, L, T s.v.).

वायु- (°यो voc. RV. I, 2, 1; °युः, एतेरिति स्थौलाष्ठीविः, अनर्थको वकारः, N. X, 1) 'wind', is traced to **√ह**, with the prothetic initial consonant **व्**, according to *Sthaulāṣṭhīvi*. But compare Type E s.v.

Type Q

Words, the etymologies of which are loose, showing an unexpected elision of initial consonant:—

असुरत्वं- (°त्वम् L °रत्वं RV. III, 55, 19; °त्वम् आदिलुप्तम्, N. X, 34) is traced to ***वसुरत्वं**, the initial consonant **व्** being dropped in the word. According to Durga, ***वसुरत्वं** means 'the state of being filled with water'.

श्रोषधि- (°धीः RV. X, 97, 1; °धीः दोषं धयन्तीति वा, N. IX, 27) 'a herb', is traced to **दोष-+√धे**, lit. 'that which sucks up (physical) disturbances' (cf. Type H s.v.).

Type R

Words, the etymologies of which are loose, with a disregard of both vowels and consonants:—

अनवायु- (°यम् RV. VII, 104, 2; °यम्, अनवयवम्, N. VI, 11) 'irreconcilable', an adj. of **द्वेषस्**, is traced to **अन्+अवयव-**. This etymology, in which both the vocalic and consonantal correspondence have been

disregarded, is too loose. The actual etymology seems to be अन्+अव+√ह्, lit. 'not going down, not yielding' (cf. p. 10).

उन्नस्-¹

उराण- (°णः RV. IV, 7, 8 ; N. VI, 17) 'broadening', is rendered as उह कुर्वाण- . This etymology is loose, for it takes the word as a denominative from उह्, of which the form उराण- was not possible. Thus, both the vocalic and consonantal aspects of the word have been disregarded in this etymology. It is possibly the present participle of √ह् with संप्रसारण.

ऊधन्,स- (°धनि RV. V, 34, 3 ; °ध उद्धततरं भवति, N. VI, 19) 'an udder', is traced to उद्+√हन्, lit. 'that which is much raised'. But Indo-Eur. *ūdh-* 'udder', Anglo-Sax. *ūder* 'udder'.

किंशुक- (°किंशुकम् RV. X, 85, 20 ; °कं कंशतेः प्रकाशयतिकर्मणः, N. XII, 8) 'name of a flower', is traced to √कंश् 'to shine'. The verb √कंश् is not available in Vedic literature. Even then, both the vocalic and consonantal aspects of the etymology have been neglected.

कुर- (कुरं RV. VIII, 4, 19 ; °रुः कृन्ततेः, N. VI, 22) 'name of a country', is traced to √कृत्, lit. 'that which is cut off'.

क्रूर- (°रम्.....अस्य (कृन्ततेः) भवति, N. VI, 22) 'cruel', is traced to √कृत्. But Indo-Eur. *qrūuo-* 'thick blood', Lat. *cruor* 'raw, thick blood'.

दिद्युत्- (°द्युत् RV. VII, 46, 3 ; °द्युत् द्यतेः, N. X, 7) 'a weapon', is traced to √दो 'to cut'. Both the vocalic and consonantal correspondence is loose (cf. Type D s.v).

पर्जन्य- (°न्यः RV. V, 83, 2 ; °न्यः...प्राजयिता वा रसानाम्, N. X, 10) 'cloud', is traced to प्र+√अर्ज्, lit. 'one that emits fluids'. But Indo-Eur. *per-g-* 'to strike', Lith. *percūnas* 'the god of thunder' (cf. p. 19 ; Type N s.v.).

पांसु- (पांसु° RV. I, 22, 17 ; N. XII, 19) 'dust', is rendered as पिशनीय-, which Durga interprets as ध्वंसनीय- 'to be crushed'. But Indo-Eur. *pens-* 'dust', Av. *pasnu-* 'dust' (cf. p. 26 ; Type L s.v.).

बिल- (°लम् RV. I, 32, 11 ; °लं भरं भवति, बिभर्त्तेः, N. II, 17) 'a cave', is traced to √भृ, lit. 'that which holds'. The word may perhaps go back to Indo-Eur. *bel-* 'to dig', Arm. *pelem* 'I hollow out'; but this derivation is uncertain.

बृक- (°केण RV. I, 117, 21 ; °को लाङ्गलं भवति, विकर्तनात्, N. VI, 26) 'a plough', is traced to बि+√कृत्. The etymology is very loose, indeed. The word in this sense is very obscure (cf. p. 8).

शकट- (°ट शकृदितं भवति, N. VI, 22) 'a cart', is traced to शकृत्-+इत्- lit. 'followed by dung', i.e. when a bullock is yoked to a cart, it often leaves some dung.

स्वर्कु- (°कैः RV. I, 88, 1; °कैः स्वर्चिभिः, N. XI, 14) an epithet of रथ-, is traced to सु+अचिस्-, lit. 'well-flaming' (cf. Type L s.v.).

Type S

Words, the etymologies of which are primitive and erroneous:—

अध्वरु- The derivation (cf. Type I s.v.), which, when we take into account the actual history of the sacrifice, is erroneous. Philologically, अध्वरु- means 'religious action', originally signifying 'a way'.

अनुप- (°पाः RV. X, 27, 23; °पाः अनुवपन्ति लोकान् स्वेन कर्मणा, ...अनूप्यते उदकेन, अपि वा अम्बाविति, N. II, 22) 'favouring', is traced to : (1) अनु+वप् 'to favour with action': an epithet of certain deities, because they favour the worlds with their special acts, or (2) अनु+वप् 'saturated (with water)', or (3) अनु+वप् 'that is reached with water'. But as PW. has shown, the word means 'rich in water', and goes back to Indo-Eur. *anō* 'over there', Gr. *ánō* 'upwards'; and आपः 'waters' to Indo-Eur. *ǵp-* 'water', Old Prus. *ape* 'river' (cf. Ch. IV s.v.).

अपत्य- (°त्यं कस्मान्, अपततं भवति, N. III, 1) 'offspring', is traced to अप+तन् 'stretching forth', referring to the extension of a family by progeny. But in Indo-Aryan a philological correspondence of तन्+adjectival य- = त्य- would be erroneous. Possibly the word is only a suffixal extension of अप, like नित्य- of नि. If अपत्य- be taken as a formation from the prefix अप directly, with the suffix -त्य-, it should mean 'the state of being beyond, beyondness', suggesting the further extension of a family line (cf. PW. GW., also RN. p. 107; Type M s.v.).

अभिधेतन (RV. VIII, 67, 5; अभिधेतन, अभिधावत, N. VI, 27) imp. 2pr. pl. formed from अभि+धाप् 'to run (for protection)'; PW., deriving it as अभि+धा, renders it as 'take into your protection'.

अर्वन्- (°र्वा RV. IV, 38, 10; °र्वा ईरणवान्, N. X, 31) 'a runner', an epithet of दधिक्रा- 'horse', is traced to अर्ह्-. The correct root is अर्ह, Indo-Eur. *er-* 'to be set in motion', Gr. *érsei* 'he may rush'.

अश्मन्-¹

अस्मक्- (°क्राम् RV. VI, 63, 8; °क्राम्, असंक्रमणीम्, N. VI, 29) 'not going away', an epithet of धेना-, is traced to सम्+क्रम्. But the word, according to WW. means 'not dried' and सक्- goes back to Indo-Eur. *sek-*, *senk-* 'to sink' (said of water), Lith. *sekti* 'to fall' (said of water),

1. As per detailed study in Type I s.v.

उषस्- (°षः voc. RV. I, 92, 13; °षा वष्टेः कान्तिकर्मणः, N. XII, 5) is traced to √वश् 'to love'. Indo-Eur. *us-* 'to shine', Av. *usaiti* '(he) shines' (cf. p. 14; Types D, F s.v.).

उष्णिह्- (°ष्णिग् उत्सनाता भवति, N. VII, 12) 'name of a metre', is traced to उद्+√स्ना, lit. 'that which is overflowing with additional syllables'. This correspondence is not possible, because there is ह् in the word (cf. Types H, M s.v.).

उर्मि- (°मिः RV. VIII, 75, 9; °मिः, ऊर्णोतेः, N. V, 23) 'a wave', is traced to √ऊर्ण 'to cover'. But Indo-Eur. *uel-* 'to turn', Av. *var²mi-* 'a wave'.

कितव-¹ This word, as derived here, may, perhaps, indicate some influence of Prākṛitism on Yāska, in view of a few more examples pointed out by SN. (p. 129), but the examples are not sufficient enough to be conclusive.

कुट- (°टस्य RV. I, 46 4; °टस्य कृतस्य कर्मणः, N. V, 24) is traced to कृत-. This equation is impossible in Old Indo-Aryan, unless it is an ancient Prākṛitism, as in विकट-.

कुत्स- (°त्स इत्येतत् कृततेः, ऋषिः कुत्सो भवति कर्ता स्तोमानामित्यौपमन्यवः, N. III, 11) 'thunderbolt', is traced to √कुत् and 'the name of a R̥ṣi', to √कृ. The correspondence of ऋ and उ in such an occurrence is impossible in Old Indo-Aryan. But the origin of the word is obscure.

किमि- (°मिः कामयतेः, N. VI, 12) is traced to √कामय्. But Indo-Eur. *qu¹mi-* 'a worm', Lith. *kirmis* 'a worm' (cf. p. 28).

नियुत्- (नियुत्° RV. VII, 39, 2; °युतो नियमनाद्वा, नियोजनाद्वा, N. V, 28) 'a team of horses', is traced to नि+√यम् or √युज्. But Indo-Eur. *ju¹-* 'to connect' (Skt. √यु), Lett. *jūtis* 'a joint'.

परितक्म्या-² (°कम्या- 'course', is possibly related to Indo-Eur. *teg-* 'to run', Lith. *tekėti* 'to run'. According to NS. (IV, p. 75) परितक्म्या- goes back to √तक् with परि, the sense of which is 'to move round', so that the word means 'moving round'.

पिनाक्- (पिनाक्° TS. I, 8, 6, 12; °कं प्रतिपिनव्यनेन, N. III, 21) 'a kind of stick', is traced to √पिष् 'to pound'. This derivation is erroneous, because the base न of a verb cannot become a part of a noun. Cf. Indo-Eur. *pinak-* 'a wooden stick', Gr. *pinaks* 'a beam'.

प्रसाक्षते³

भर- (°रेषु RV. IV, 38, 5; °रः, हरतेः, N. IV, 24) 'a battle', is traced to √हृ. The correct origin is √भृ, not √हृ (cf. p. 18; Type G s.v.).

1. As per treatment on p. 28; Type U s.v.

2. *Ibid.*, p. 28,

मेहना- (°ना RV. V, 39, 1; °ना मंहनीयं धनम्, N. IV, 4) 'wealth', is traced to √मेह 'to give'. The equation मे=मे, however, is erroneous. °ना comes from √मिह 'to shower', a semantic development of Indo-Eur. *meigh-* 'to urinate'.

रण- (°णाय RV. III, 47, 1; °णाय, रमणीयाय संग्रामाय, N. IV, 8) 'a battle', is traced to √रम्, lit. 'enjoyable'. The word, however, is connected with ऋणोति, Indo-Eur. (e) *re-* 'to be set in motion', Av. *rəna-*, 'battle' (cf. Type I s.v.).

रात्रि- (°त्रिः प्ररमयति भूतानि नक्तचारीणि, उपरमयतीतराणि ध्रुवीकरोति, N. II, 18) 'night', is traced to √रमय् 'to give rest', lit. 'that which gives rest to all creatures'. But the correspondence रम् : रा- is phonologically impossible. Indo-Eur. *lā-* 'to hide', Lat. *lateo* 'I hide'.

रुशत्- (रुशत्° RV. I, 113, 2; °शदिति वर्णनाम, रोचतेऽर्जलतिकर्मणः, N. II, 20; VI, 13) 'colour', is traced to √रुच् 'to shine'. This etymology is wrong, for च् and श् had no correspondence in Old Indo-Aryan. This श् goes back to Indo-Eur. *h₂*, Indo-Eur. *lōk-* 'to shine', Arm. *lusin* 'the moon'.

वाणी- (°णीः RV. III, 30, 10; °णीः वाचः, वदनात्, N. VI, 2) 'speech', is traced to √वद्. Here the consonantal correspondence is wrong. Possibly the word is related to वाण- 'a reed', Indo-Eur. *uel-no-* 'to turn', Gr. *τέλος* 'a peg'.

विन्दे¹

विषु- (विषु° RV. VI, 58, 1; विषुरूपे विषमरूपे, N. XII, 17; XI, 23) is traced to विषम-. विषु- has nothing to do with विषम-, because the latter is derived from वि+सम-. विषु- is connected with Indo-Eur. *uiso-* 'a part', Lith. *visas* 'all'.

शुतुद्री- (°द्री, शुद्राविणी, क्षिप्रद्राविणी, N. IX, 26) 'name of the river Sutlej', is traced to आशु-+√द्र 'flowing swiftly'. The elision of the initial vowel of आशु- in such a position is not possible, while तु has been entirely overlooked (cf. Type L s.v.).

शुष्ण- (°ष्णस्य RV. I, 54, 5; °ष्णस्य, आदित्यस्य शोषयितुः, N. V, 16) an epithet of आदित्य-, is traced to √शोषय्, lit. 'one who dries up'. Actually, however, as PW. has shown convincingly from many citations from RV., शुष्ण- is the name of a demon, originally meaning 'a serpent', from √शुष् 'to hiss', (cf. RV. I, 61, 10 etc.).

सजुष्- (°जुः L सजुः, RV. VI, 47, 29; °जुः, सजोषणः, N. IX, 13) ind. 'together with', is traced to स-+√जुष्, lit. 'feeling along with'. This etymology, however, would be erroneous, for the nominal form could not end in -ऊष्, if √जुष् had been the original verb.

सप्तन्- (°स सप्ता सप्तया, N. IV, 26) 'seven', is traced to $\sqrt{\text{सप्}}$, lit. 'the number which moves' (to the next number, eight). But the first vowels of **सप्त-** and **सप्तन्-** cannot correspond. Also in **सप्तपुत्र-** (RV. I, 164, 1) **सर्पणपुत्र-**, N. IV, 26, referring to the rays of the sun, **सप्तन्-** has been explained as 'movable'.

सीमन्- (सीम° VS. XIII, 3; °मा मर्यादा विसीम्यति देसाविति, N. I, 7) 'border line', is traced to $\sqrt{\text{सीव्}}$ 'to sew', lit. 'that which sews together various places'. The correct root is $\sqrt{\text{सि}}$ 'to bind', Indo-Eur. *sî-* 'to bind', Gr. *himás* 'a strap'.

सुवित्- (°ते TS. I, 2, 10, 2; °ता सुप्रसूतानि कर्माणि, N. IV, 17) 'a good act', is traced to **सु+प्र+√स्**, lit. 'well produced'. The correct derivation is **सु+√ह+त-**, opposite to **दुरित-** as PW. has pointed out. In fact PW. has also shown the occurrence of **स्वित-** (= **सुवित-**) in VS. V, 5.

Type T

Words, the etymologies of which are absurd:—

अंसत्र- (अंसत्र° RV. X, 101, 7; °त्रम्, अंहसत्राणम्, धनुर्वा, कवचं वा, N. V, 25) 'an armour', is traced to **अंहस्+√त्रा** 'protecting from difficulty or evil'. The word is evidently to be traced to **अंस+√त्रा** 'protecting the shoulder'.

अक्षि- (अक्षण° RV. X, 71, 1; °क्षि चष्टेः, N. I, 9) 'an eye', is traced to $\sqrt{\text{चक्ष्}}$. But Indo-Eur. *oq̥u-* 'to see', Gr. *ósse* 'both the eyes' (cf. p. 5; Type I s.v.).

अतिथि- (°थिः RV. V, 4, 5; °थिः, अभ्येति तिथिषु परकुलानीति वा, परगृहाणीति वा, N. VI, 5) 'a guest', is traced to **अभि+√इल=अल+तिथि-**. But probably to $\sqrt{\text{अत्}}$ 'to go', Indo-Eur. *at-* 'to go', Lat. *annus* < **atnos* 'a year' (cf. Type G, Ch. IV s.v.).

अन्तिक- (°कम्, आनीतं भवति, N. III, 9) is traced to **आ+√नी**, lit. 'brought near'. But Indo-Eur. *anti* 'towards, against', Gr. *anti-* 'against'.

अञ्ज- (°ञ्जं कस्माद् आनतं भूतेभ्यः, N. III, 9) is traced to **आ+√नम्**, lit. 'bent down before creatures'; NS., while explaining Yaska's derivation, refers to the birth-ceremony during which food is brought to a new-born child. He tries to explain the phonological structure of the word by adding that the prefix *ā* has been shortened to *a* here, but even then the modification of $\sqrt{\text{नम्}}$ to **ञ्ज** remains unexplained (cf. p. 4).

अर्ध- (°र्धं हरतेः, N. III, 20) is traced to $\sqrt{\text{हृ}}$; further see Type I s.v.

अहि- (अहि° RV. I, 32, 11; °हिः, अयनात्, निर्हंसितोपसर्गः, आहन्तीति, N. II, 17) 'a serpent', is traced to **√ह+आ+√हन्**. Indo-Eur. *angu(h)i-* 'serpent', Lith. *angis* 'a snake'.

आणि- (°णिर् भरणात्, N. VI, 32) 'part of knee', is traced to √ञ्. But Indo-Eur. *ol-+ni-*, *elei-* 'to bend', Gr. *olénz* 'elbow'.

आशा- (°शाभ्यः RV. II, 41, 12; °शा दिशो भवन्त्यासदनात्, N. VI, 1) is traced to आ+√सद् 'to be near'. Of this etymology of आशा- as आसदनात्, NS. (II, 387) gives a curious explanation : √सद् < √शद् < √शद् 'to go', lit. 'that which goes to every object'. The modification of √शद् > √शद् > √सद् indicates conspicuous Prakritism according to NS (cf. p. 4; Type G s.v.).

इन- (°नः RV. I, 164, 21; तत्रेन इत्येतत् सनित ऐश्वर्येणेति वा, सनितमनेनैश्वर्यमिति वा, N. III, 11) 'master', is traced to √सन् 'to possess', lit. 'possessing mastery or prosperity'. But the actual verb is √ह् > ह्नोति 'to force up', Indo-Eur. *ai-* 'to force upon', Av. *moite* 'he is violent'. The common reading of the derivation of इन- given by Yāska is सनित- 'by whom rulership is enjoyed' (RN. p. 471). NS. (III, 153) gives another variant of this reading, viz., समित- 'concentrated'; सम् being a prefix to √ह्, so that इन-, according to this explanation, means 'in whom rulership is concentrated' (cf. p. 4).

ह्रिष्ट- (°रेण RV. VIII, 48, 7; °रेण, अर्धेणेन, N. IV, 7) 'swift', is traced to √अर्ध्. But the actual root is √हृष् (see Type D s.v.).

ह्रस्मिन्- (°स्मिणः RV. I, 87, 6; अर्धेणिनः, N. IV, 16) 'swift', is traced to √अर्ध्. But the actual root is √हृष्.

ऊधन्, उ- (°धनि RV. V, 34, 3; °धः, उपोन्नद्धम्, N. VI, 19) 'udder', is traced to उप+√नह्, lit. 'that which is tied up'. But Indo-Eur. *udh-* 'udder'. Anglo-Sax. *uder-* 'udder'.

ऊर्ज- (ऊर्ज° RV. X, 53, 4; ऊर्जं पक्वं सुप्रवृक्कमिति वा, N. III, 8) 'food', is traced to √पच् or √प्रश्च् (cf. p. 29).

ऊर्ध्व- (°रम् RV. II, 14, 11; °रम् उर्दीर्णं भवति, ऊर्जे दीर्णं वा, N. III, 20) 'granary', is traced to उद्+दीर्ण, lit. 'torn at the top', or ऊर्जे+दीर्ण- 'torn for (receiving) corn'.

अभुजा- (°जाः RV. I, 162, 1; उहृष्यगः, अभूणां राजेति वा, N. IX, 3) 'the first of the three R̥bhus', is traced to उरु-+√ञि 'to dwell, or to rule'. As regards change of उरु- to अभु- (see Type H s.v.).

ओजस्- (°जसा RV. VIII, 99, 3; °जः, उज्जतेः, N. VI, 8) is traced to √उज्ज 'to bend'. But Indo-Eur. *aug-* 'to increase', Av. *aojah-* 'power' (cf. Type J s.v.).

काण- (°णे RV. X, 155, 1; °णोऽविक्रान्तदर्शन इत्यौपमन्यवः, N. VI, 30) 'one-eyed', is traced to अ+वि+√कम्, lit. 'one whose sight does not work' (see Type J s.v.).

कुल्माष- (°षाः, कुलेषु सीदन्ति, N. I, 4) 'half boiled barley', is traced to कुल-+√सद्, lit. 'that which sinks to (the lowest) families'. But Indo-Eur. *qor-* 'to burn', Cornwallish *coref* 'beer'.

गौर, री- (°री: RV. I, 164, 41 ; °रीः, रोचतेर्ज्वलतिकर्मणः, N. XI, 39) 'white colour', is traced to √रृच्.

श्रावन्- (°वभ्यः RV. X, 94, 1 ; °वाणो हन्तेः, N. IX, 8) is traced to √हन्. But Indo-Eur. *g^h(e)rā-* 'heavy', Welsh *beruan* 'millstone' (cf. p. 24 ; Type O s.v.).

चतुर्- (°त्वारः चकिततमा सङ्ख्या, N. III, 10) 'four', is traced to √चल्, lit. 'the most movable number'. But Indo-Eur. *quattuor* 'four', Lat. *quattuor* 'four'.

जूर्णि- (°णिः RV. I, 129, 8 ; °णिर्ज्वलेर्वा, द्रवतेर्वा, दुनोतेर्वा) 'a fiery missile', is traced to √जू, √द्रु or √दु. But possibly to Indo-Eur. *guere-* 'to shine and to heat', Lett. *zvers* 'emitting sparks'.

तमस्- (°मः RV. I, 32, 10 ; °मः तनोतेः, N. II, 16) 'darkness', is traced to √तन् 'to spread'. But Indo-Eur. *temos* 'darkness', Lith. *tamsá* 'darkness'.

त्स्व- (°स्वः RV. I, 147, 2 ; °स्व इति ... सर्वनामानुदात्तम्, अर्धनामस्येके N. I, 7 ; °स्वोऽपततः, N. III, 20) 'half', is traced to अप+√तन्+त, lit. 'that which, being stretched, is away' i.e. half. Probably, as it is also used in the sense of 'one : one', it is related to the particle तु as PW. suggests.

दृत्- (°तः RV. X, 4, 2 ; °तो जवतेर्वा, द्रवतेर्वा, वारयतेर्वा, N. V, 1) is traced to √जू 'to speed', or √द्रु 'to move', or to √वारय् 'to ward off (evils)'. But Indo-Eur. *dr-* 'to move forward spatially', Mid-Germ. *zūwen* 'to move forward' (cf. p. 29 ; Type O s.v.).

देव- (°वम् RV. I, 1, 1 ; °वो दानाद्, N. VII, 15) 'god', is traced to √दा. But Indo-Eur. *deieuo-* 'to shine', Av. *daeua-* 'demon' (cf. Type O s.v.).

नृक्- (°नक्ता RV. X, 110, 6 ; °केति रात्रिनाम, अनक्ति भूतान्यवश्यायेन, अपि वाऽनक्ता, अन्यकवर्णा, N. VIII, 10) 'night', is traced to √अन्ज्, lit. 'that which wets objects with dew', or न+अक्- 'not visible'. But Indo-Eur. *noqt* 'night' Gr. *núkta* 'night'.

नना- (°ना RV. IX. 112, 3 ; °ना नमतेर्माता वा दुहिता वा, N. VI, 6) 'mother or daughter', is traced to √नम्. But it is a nursery word, cf. Indo-Eur. *nana, nena* : nursery word, Serbo-kroatian *nena* 'mother'.

नृव- (°वं कस्माद् आनीतं भवति, N. III, 19) 'new', is traced to आ+√नी, lit. 'that which is brought'. But Indo-Eur. *neuos*, 'new', Gr. *néos* 'new'.

नृवन्- (°व, नावासा, N. III, 10) 'nine', is traced to न+अव+√आप्, lit. 'not secured', perhaps because after 'nine' the series of integers abruptly stops. But Indo-Eur. *neun* 'nine', Lat. *novem* 'nine' (cf. Type L s.v.)

निर्णीत- (°तं कस्माद्, निर्णिकं भवति, N. III, 19) is traced to निस्+√निज्.

शाल- (°लः, अम्बास्मा अलं भवतीति वा, अम्बास्मै बलं भवतीति वा, N. IX, 10) 'young' is traced to : (1) अम्बा+अलम्, lit. 'one' for whom the mother is enough', or

(2) **अम्बा-+बल-** 'one for whom the mother is the sole strength'. But Indo-Eur. *babal-* 'to stammer', Rus. *balakat* 'to prattle'.

मङ्गल- (°लं गिरतेर्गुणार्थे, गिरत्यनर्थानिति वा, N. IX, 5) is traced to : (1) √गृ 'to praise', lit. 'that which is praiseworthy', or (2) √गृ 'to swallow', lit. 'that which devours evils' (cf. p. 25 ; Types I, L, P s.v.).

मूल- (°मूलम् RV. III, 30, 17 ; °लं मोचनाद्वा, मोषणाद्वा, मोहनाद्वा, N. VI, 3) 'a root', is traced to √मुच्, √मुष् or √मुह. But Indo-Eur. *mūlo- moulo-* 'thickened root', Gr. *mōlu* 'a fabulous herb'.

मृत्यु- (°त्यो voc. RV. X, 18, 1 ; °त्युः मदेर्वा मुदेर्वा, N. XI, 7) 'death', is traced to √मद् or √मुद्.

रश्मि- (°श्मिर्ममनात्, N. II, 15) 'a ray', is traced to √यम्, lit. 'that which restrains'. But it is actually related to √रश् 'to bind', as its original meaning was 'a rope', Indo-Eur. *rek-, reg-* 'to bind', Anglo-Sax. *rukka* 'strap to hold fast the yards of sails'. RN. (p. 365) interprets रश्मि- as being originally 'a rope', which is illuminating as he has confirmed it with actual citations from RV. (VIII, 25, 18 etc.) He has also ably shown how the meaning was first transferred to horses and then to the sun's rays.

वणिज्- (°गिक् पण्यं नेनेक्ति, N. II, 17) 'a merchant', is traced to पण्य-+√निज्, lit. 'he who keeps clean articles to be sold'. But possibly वणिज्- originally meant 'a hawk', related to वाणी- 'speech'.

वाणी- (°णीः RV. III, 30, 10 ; °णीः आपः वहनात्, N. VI, 2) 'water', is traced to √वह. Possibly it goes to वाण- 'reed', Indo-Eur. *uelno-* 'to turn', Gr. *ēlos* 'a peg'.

वास्र- (°राणि RV. VIII, 48, 7 ; °राणि, वेसराणि, N. IV, 7) 'a day', is traced to द्वा+सराणि, lit. 'going by two' (heat during the day, cold during the night). But Indo-Eur. *ues-* 'to shine', Irish *fāir* 'sunrise' (cf. Type E s.v.).

विषाश- (°पाद्, विपाटनात्, विप्रापणाद् वा, N. IX, 26) 'the river Byās', is traced to वि+√पाटय्. This etymology has been manufactured only from the nominative form of the word, which occurs in RV. III, 33, 1. If Yāska had taken the trouble of seeing the 3rd verse in the same hymn, he would have noticed the accusative form विपाशम्. Again, the same word has been derived as वि+प्र+√शाप्, which is even more absurd (cf. Type M s.v.).

शुग्म्य- (°ग्म्येन RV. III, 31, 1 ; °ग्म्येन, संगमेन, N. III, 4) 'cheerful', has been rendered as संगम- 'complaisant, co-operating', the correspondence of श्च and सम् is impossible, cf. however, RN. p. 430.

शिश्व-, शेष- (°शेषः RV. VII, 55, 1 ; °व इति सुखनाम शिष्यतेर्वकारो नामकरणः.....शिव-मित्यप्यस्य भवति, N. X 17) 'happiness', is traced to √शिष्, lit. 'that which remains or abides'.

गूर्प- (°पम् अक्षनपवनम्, N. VI, 9) is traced to $\sqrt{\text{अक्ष}} + \sqrt{\text{पू}}$, lit. 'that which purifies eatables (corn)', even then ऊर्- remains unexplained and unnoticed (cf. Type N s.v.).

धुष्टि- (°धी RV. VII, 39, 4; °धीति हिमनाम, आशु अधीति, N. VI, 12) 'quick', is traced to $\text{आशु} + \sqrt{\text{अश्}}$, lit. 'that which reaches soon'. Actually, as PW. suggests, it is an extension of the meaning of hearing, viz., 'complaisant, quick', from $\sqrt{\text{शृष्}}$ 'to hear', which is a secondary form of $\sqrt{\text{शृ}}$.

सुक्ल- (°ङ्का: RV. VI, 75, 5; °ङ्का: सम्पूर्वात् किरते:, N. IX, 14) 'battle', is traced to $\text{सम्} + \sqrt{\text{क्ल}}$, lit. 'that in which people are scattered' (cf. Type H s.v.).

सुत्- (सत: RV. VII, 104, 21; सत: संसृतं भवति, N. III, 20) 'distance', is traced to $\text{सम्} + \sqrt{\text{सु}}$, lit. 'that which flows to another place'. But सा., GW. and others explain it as pr. pt. of $\sqrt{\text{अस्}}$ 'to be'.

सललूक- (°कम् RV. III, 30, 17; °कं संलुब्धं भवति, पापकमिति नैरुक्ता:, N. VI, 3) 'evil or vagrancy', is traced to $\text{सम्} + \sqrt{\text{लुभ्}}$ (cf. p. 13).

सिन्धु- (°न्धव: RV. VIII, 69, 12; °न्धु: क्षवणात्, N. V, 27) is traced to $\sqrt{\text{सु}}$ (cf. Type O s.v.).

सुपर्ण- (°र्णा: \perp सुस्प°: \perp RV. I, 164, 21; N. III, 12; IV, 3) 'nicely winged', is rendered as सुपतन- 'flying well'. The change of $\sqrt{\text{पत्}}$ to पर्ण- is impossible in Indo-Aryan.

सुप्रवृत्ति- (°क्तिभि: \perp सुस्प°: \perp RV. VI, 61, 2; सुप्रवृत्ताभि:, \perp शोभनाभि: \perp N. II, 24) 'well-done', is traced to $\sqrt{\text{वृत्}}$. RN. (395) has shown that Durga read instead सुप्रवृत्ति- in the text, so possibly the text here is corrupt.

स्व- (स्वं पुनराश्रितं भवति, N. V, 22) 'wealth, fortune', is traced to $\text{आ} + \sqrt{\text{अश्}}$, lit. 'that which is a support' (cf. p. 9).

स्वर्क- (°कै: \perp सुज्जकै: \perp RV. I, 88, 1; N. XII, 44) an epithet of रथ-, is rendered as स्वस्त्रन-, and so is traced to $\text{सु} + \sqrt{\text{अश्}}$, lit. 'moving easily' (cf. Type R s.v.).

हेति- (°तिम् RV. III, 30, 17; °तिहन्ते:, N. VI, 3) 'missile', is traced to $\sqrt{\text{हृन्}}$. But Indo-Eur. *gheh-* 'to move in a lively manner', Av. *zaya-* 'weapon'.

Type U

Words, the etymologies of which are obscure :—

अक्र- (°क: RV. III, 1, 12; °क आक्रमणीय:, N. VI, 17) 'a rampart', is traced to $\text{आ} + \sqrt{\text{क्रम्}}$, lit. 'that which is to be attacked' (= प्राकार- cf. Durga). Yaska gives no meaning of this word; PW. as 'quick, strong', but with a question-mark '?'. In the phrase occurring in the text concerned 'अक्रो न वञ्चि:' 'protecting like a rampart', the meaning 'rampart' is plausible, but even then the etymology is obscure.

अङ्ग- (°ङ्गम् अङ्गनात्, N. IV, 3) 'limb', is derived as 'अङ्गन-'. But Yāska does not explain what he means by अङ्गन-. Durga considers it to be a verb of movement, but his interpretation 'reached by time', or 'leaving in course of time', is obscure.

अजा- (°जाश्च voc. °जसञ् ° RV. I, 138, 4; °श्वेति पूषणमाह, अजाः अजनाः, N. IV, 25) as a part of the word अजाश्च-, an epithet of Pūṣan, is explained as अजन- 'having no birth'. Does it mean that the horses of Pūṣan were never born? Durga construes अज- as 'a goat', taking it as a part of the compound अजाश्च-, but he is silent about this अज-.

अथर्षु- (°युम् RV. VII, 1, 1; °युम्, अतनवन्तम्, N. V, 10) 'shooting forth', an epithet of Agni, is traced to √अत् 'to wander'. But the correspondence of र् and थ् is not possible in Indo-Aryan. VVP. (I, 94⁹) suggests the suffix -यक्- after *अथ-+र्-, but what is this अथ-?

अदिति- (°तिः RV. I, 89, 10; °तिः, अदीना देवमाता, N. IV, 22) 'name of the mother of gods', is traced to √दो 'to bind, to cut', lit. 'unbound, unimpaired, unhumiliated'. Whether it was a popular etymology incorporated by Yāska in his work; or his own derivation, and if so, on what grounds, is obscure¹.

अधोराम- (°मः °धःरा° TS. V, 5, 22, 1; °मः सावित्रः, अधस्तात् तद्वेकायां तमो भवति, N. XII, 1) 'pertaining to the time when darkness is below', an epithet of an animal dedicated to सविता, referring to the early dawn, when light is above, and darkness is below. राम- in this word has been interpreted as तमस्- by Yāska, but he gives no derivation. PW. connects it with रात्रि- (cf. Ch. IV s.v.).

1. NS. says, while explaining Yāska's etymology of अदिति-, that अदिति- is called देवमाता by the school of historians; while according to the school of the Nairuktas, the word implies the qualities of being 'unbound'. In the metaphysical sense it means 'nature'. But this interpretation does not tally with Yāska's stylistics, for, whenever, any different authorities are intended to have different opinions, Yāska explicitly mentions them. According to V. M. Apte, अदिति- was a 'fixed (physical) point' on the Zodiac (cf. *The R̥gveda Antecedents of the Dharmapāṣa of Varuṇa in the Mahābhārata* published in the *Bulletin of the Deccan College Research Institute*, 1943-44, p. 174). But the fixation of the point would not be consistent with Apte's accepted etymology 'unbound' of the word. On the other hand NW. states: 'imperishability or endlessness' have nothing to do with अदिति-, in view of her connection with अदित्य-, and in the first place with Varuṇa. NW. sticks to the views of Bergaigne etc., that अदिति- means 'emancipation' in the literal sense, i.e. emancipation from bonds which threaten a sinful person. The basic sense of the word, continues NW., is ethical, later extended to naturalistic phenomena. Thus we are face to face with opposite poles: for Apte, the fundamental basis of अदिति- is physical, for NW. it is ethical. But such a hard and fast separation of physical and ethical aspects of अदिति- seems to be undesirable when we take into account the flexibility of poetical moods.

अग्निगु- (°गो voc. RV. III, 21, 4; °गुमन्त्रो भवति गव्यधिकृतत्वात्, अग्निरप्यग्निगुरुच्यते अद्यतगमनकर्मवान्, N. V, 11) 'name of a mantra', is traced to अग्नि+गो-, so called because 'its jurisdiction is the cow'. अग्नि also is called अग्निगु-, as 'its movement is irresistible'. WW. interprets it as 'irresistably going', tracing it back to Indo-Eur. *gheu-* 'to speed', cf. Skt. जव-, Av. *zavah* 'power'.¹

अनशरीरति- (°तिम् L °शरीरा L RV. VIII, 99, 4; N. VI, 23) is rendered as अनशरीर-दान- 'one whose gift is not injurious'. It is not quite clear whether, in any way, it is an etymology, or a mere paraphrase; the latter seems to be the greater probability.

अनुमति- (°ते voc. VS. XXXIV, 8; °तिः, अनुमननात्, N. XI, 29) 'the moon, one day before the full moon', is traced to अनु+√मन् 'to favour'. According to PW. it was favour personified and considered as a benevolent spirit.

अनुसंतुधीत्वत्- (°त्वत् L °सम्स्त L RV. IV, 40, 4; तनोते: पूर्वया प्रकृत्या निगमः, N. II, 28) 'continuously and fully stretching', has perhaps been derived from अनु+सम्+√तन्, but Yaska's note may be a mere paraphrase of the word, indicating that the radical idea of the word is 'stretching'. But PW., GW. RN. p. 408-9 from √तु.

अन्तरिक्ष- (N. II, 10) 'space', is traced to अन्तरा+क्षान्त- 'resting motionless near the earth or between heaven and earth', or to अन्तर्+अक्षय- (शरीरेष्वन्तरक्षयमिति) 'lying imperishable among bodies'. These derivations do not explain the इ in the word. Possibly this इ is a relic of an old locative termination to अन्तर्, while क्ष may be an irregular relic of क्षेति 'dwells', Indo-Eur. *k̑thei-* 'to settle', (cf. VVP. p. 237^b).

अप्या- (°प्वे voc. RV. X, 103, 12; °प्या यदेनया विद्धोऽपवीयते, व्याधिर्वा, भयं वा, N. VI, 12) 'disease or danger', is traced to अप+√वी, lit. 'that by which one is pursued away'. It may perhaps be connected with Indo-Eur. *uei-* 'to go', Lith. *vejū-* 'I pursue', for there is an Indo-Eur. *seṭ* base *ueiā-* as well, Lat. *via* 'way', which could give √वी. But there is no parallel to *ueiā-* becoming *uā-*. WW. connects it with Indo-Eur. *ap-* *āp-* 'criminal, damage', cf. Lith. *opus* 'weak, criminal', Gr. *apedanós* 'criminal'.

अभीक्ष्ण- (°क्षणम् अभिक्षणं भवति, N. II, 25) 'frequently', is traced to अभि+क्ष्ण-, lit. 'facing for a moment only'. RN. (p. 400) derives it as अभि+ईक्ष्ण- 'a portion

1. Cf. VVP's suggestion (i. 154^a) that *अग्नि- < *√अग्नि- may be a modification of the particle अग्नि, as in Panjabi अग्नि जीवन. But it is a late phenomenon in Indo-Aryan, and has not been confirmed even in Prakrit. Moreover, NW. while rendering अग्नि as 'weak' finds a connection of the word with Iranian, cf. Av. *drigu-* 'weak, poor, needy'. But the occurrence of अग्नि as an independent word in Vedic still remains to be explored.

of time occupied by a glance' and suggests that अमीक्षण- may be a corruption of अमीक्षण-. But the nature of this 'corruption' is obscure.

अभ्यर्धयज्वन्- (°ज्वा L °र्धय° J RV. VI, 50, 5 ; °ज्वा, अभ्यर्धयन् यजति, N. VI, 6) 'one who sacrifices liberally', is traced to अभि+√अर्धय्+यज्. PW. renders it as 'bringing offerings towards', considering अर्ध- to be an additional preposition. On the other hand अर्थक- means 'prosperous', Indo-Eur. *al-* 'to grow', Lat. *alo-* 'I nourish'.

अमृति- (°ति: VS. IV, 25 ; °ति: अमामयी मति: अममयी, N. VI, 12) 'powerful, brilliant', an epithet of मास- 'light' etc. (cf. p. 31).

१अमत्र- (°त्रेभि: RV. II, 14, 1 ; °त्र पात्रम्, अमास्मिन् अदृष्टि, N. V, 1) 'a vessel', is traced to अमा+√अद्, lit. 'that, in which people eat together'. It is difficult to accept this derivation in view of the short second vowel of अमत्र-. May it not be possible that the meaning of this word is a metaphorical extension of अमत्र- 'durable', Indo-Eur. *om²-* 'strength', Av. *amayavdē* 'pressure'.

२अमत्र- (°त्र: RV. III, 36, 4 ; N. VI, 23) 'violent, powerful, great', is rendered as अभ्यमित-, which Durga renders as 'uninjured': अहिंसित-, and so the derivation is अभि+अ+√मा. Cf. however, Indo-Eur. *om²* 'strength' as suggested in the above note on १अमत्र- (cf. Type N s.v.).

अमवत्- (°वान् L °मव° J N. VI, 12) 'powerful, violent', is rendered as अमात्यवत्-, अभ्यमनवत्- and स्ववत्-, which are obscure interpretations. Possibly अमात्यवत्- means 'having auxiliaries', स्ववत्- 'having property'; while अभ्यमनवत्- 'having power' may go back to Indo-Eur. *om²-* 'strength' as suggested in the above two notes.

अमा-¹

अमूर- (°र voc. RV. X, 4, 4 ; °र: अमूढः, N. VI, 8) is rendered as अमूढ-. Possibly it was a dialectal variation of अमूढ-. Indo-Eur. offers no parallel.

अम्बुद- (°दो मेघो भवति, अरणमम्बु तद्, N III, 10) 'a cloud', according to Mahārāṣṭra recension of N. quoted by RN. (p. 459), is traced to अरण-+√दा-; while, the Gujarat recension equates अर्बुद- with अम्बुद-, which latter, however, as RN. suggests, may be an explanation of अर्बुद-. As they stand, both the words if they are etymologically related, are very obscure.

अम्यक् (RV. I, 169, 3 ; अमाकेति वा, अभ्यकेति वा, N. VI, 15) 'has been directed towards', is traced to √अम्य्. The relation of म् of this word to √अम्य् is not possible. Yāska actually renders the word as अमाक, which Durga explains as अ+√मा+√अम्य् 'directed towards', which

is very absurd. The word is probably, as PW., GW. etc. suggest, imp. of $\sqrt{\text{म्यञ्ज}}$ 'to stick to, to be attached to'. In Nigh. (II, 14) $\sqrt{\text{म्यञ्ज}}$ appears as a verb in the sense of गति-. Perhaps the word has a distant relationship to Indo-Eur. *meik-* 'to mix', Gr. *meignumi* 'I mix' (cf. Ch. IV s.v.).

अर्ध- (°धम्, अर्धोवेः स्यात्, अर्धतमो भागः, N. III, 20) is traced to $\sqrt{\text{अर्ध}}$ 'to be profuse'. RN. (p. 525) interprets it as 'the largest part', but this interpretation is not even arithmetically sound. Possibly some popular etymology is lurking here. May it refer to the most acceptable division of property, or to something auspicious? (cf. Types I, T s.v.).

अम्बु- (°दो मेघो भवति, अरणम् अम्बु तद्दोऽम्बुदः, N. III, 10) 'cloud', is traced to अर्-+ङु-(=अम्बु-)+द- (?). If Yāska means that अम्बु- 'water' is changed into अर्-, the etymology is absurd. But cf. अम्बुद- s.v.

अलानु- (°णः RV. III, 30, 10; °णः, अलमातर्दनः, N. VI, 2)¹ 'which (gives) lot of trouble, owing to plenty of water therein'—this explanation by NS. of Yāska's comments is a little clearer than that by Durga.

अवसु- (°साय RV. X, 169, 1; °सं, गावः पथ्यदनम्, अवतेर्गत्यर्थस्यासौ नामकरणः, N. I, 17) 'food, provision', has been traced to $\sqrt{\text{अव्}}$ 'to go', lit. 'cattle's fodder during a journey', which renders the etymology very hazy. Possibly as a 'protective agent', being nourishment.

असुर- (°रान् RV. X, 53, 4; असुरिति प्राणनाम, अस्तः शरीरे भवति, तेन तद्वन्तः, N. III, 8) is traced to असु-+र- 'full of life'; असु- being further traced to $\sqrt{\text{अस्}}$ 'to throw', 'life being thrown into the body'. NW. interprets it as 'powerful lord' and connects it with Av. *ahm* 'lord'. WW. traces it to Indo-Eur. *ans-* 'to be favourable', but expresses a doubt about this etymology (cf. pp. 3; 27).

असूर्त-, **सूर्त-** (°त्ते, °त्ते RV. X, 82, 4; °त्ते, °त्ते असुसमीरिताः, सुसमीरिते वातसमीरिताः, N. VI, 15) 'stimulated by *prāṇa*', 'well-stimulated' respectively; the former is traced to असु-+सम्+ $\sqrt{\text{ईर्}}$, the latter to सु+सम्+ $\sqrt{\text{ईर्}}$. If these are etymologies, and not paraphrases, they are obviously absurd. PW. takes सूर्त- as 'bright', connected with सूर्य-, while it interprets असूर्त- as 'distant'.

अहन्- (°हः RV. VI, 9, 1; °हः कस्माद् उपाहरन्त्यस्मिन् कर्माणि, N. II, 20) 'day', is traced to उप+आ+ $\sqrt{\text{ह}}$, lit. 'that during which people do their actions'. This etymology is obscure. Indo-Eur. can throw no light on this word.

अहयाण- (°ण voc. RV. IV, 4, 14; N. V, 15) 'arrogant', is rendered as अहीतयान-, lit. 'one whose movement is shameless'. This etymology is possible, but गुण in अहयाण- is an obscurity.

आकृष्य-¹आदित्य-²

१ आकृष्य- (°यो: RV. IV, 23, 8; °योः, अयनस्य मनुष्यस्य ज्योतिषो वोदकस्य, N. X, 41) 'man, star, water', is traced to √ह 'to go'. According to NW. आकृष्य- occurs as a proper name in RV. X, 49, 3, while Bergaigne derives the sense of आकृष्य- as 'man' from its use as a proper name. Even Oldenberg seems to be inclined to set up the name as appellative; and, in the majority of citations, continues NW., the sense of आकृष्य- as appellative would be satisfactory.

२ आकृष्य- (°यु: RV. I, 162, 1; °युश्च वायुरयनः, N. IX, 3) 'wind', is traced to √ह.

आर्जिक्रीया- (°ये voc. RV. X, 75, 5; °यां विपादित्याहुः, ऋजीकप्रभवा वा, ऋजीकगामिनी वा, N. IX, 26) 'name of the river Byās', is traced to ऋजीक-, lit. 'arising from the mountain named ऋजीक-', or to ऋजु-, lit. 'going straight'. Both these etymologies are obscure. The former awaits further investigation, the latter may refer to some ancient course of the river, which may have been, comparatively speaking, straight.

आवह- (°हः, आवहनात्, N. V, 26) 'bringing about'?, is traced to आ+√वह. While deriving द्रोणाहाव-, this word has been derived only in passing. It is not clear what Yāska meant by this word, which does not occur in the Sainhitās. Durga renders it as 'a reservoir of water'.

आशुशुक्ष्णि- (°णि: RV. II, 1, 1; आ इत्याकार उपसर्गः पुरस्तात्, चिकीर्षितज उत्तरः, आशु शोचयिषुरिति, N. VI, 4) an epithet of Agni, is traced to आ+√शुच्, lit. 'desirous of burning'. With this derivation, however, the structure of the word with the suffix -अनि- remains unexplained (cf. Type L; Ch. IV s.v.).

आहनस्- (°नसः L आऽह° RV. IX, 75, 5; °नसः, आहननवन्तः, वञ्चनवन्तः, N. IV, 15) 'intoxicating', is traced to आ+√हन्. According to PW. the word means 'swelling' and is related not to √हन् but to घनः; Indo-Eur. g^hen- 'to swell', Mod.Pers. āgandan 'to fill up' (cf. Ch. IV s.v.).

आहाव- (°आहावस् RV. X, 101, 7; °व आह्वानात्, N. V, 26) 'a vessel, pot' in द्रोणाहाव- 'using the boot of a chariot as a vessel', is traced to आ+√ह्वे. May it be presumed that it was a peculiar kind of vessel, which produced a tinkling sound indicated by the word 'call' हाव? (cf. p. 30).

इन्दु-³

इन्द्र- (°न्द्र voc. RV. V, 32, 1; °न्द्रः, इदंकरणाद् इत्याप्रायणः, इदंदर्शनाद् इत्यौपमन्यवः N. X, 8) is traced to इदस्+√कृ, lit. 'one who does it', or to इदस्+√हृक्, lit.

1. As per treatment on p. 3; Ch. IV s.v.

2. Ibid., p. 32.

3. Ibid., p. 30.

'one who sees it'. It is difficult to determine the phonological theories, however primitive, at the basis of these etymologies. Possibly they supposed a nasal infix in इदम् followed by the suffix -र. There are five etymologies of इन्द्र- (cf. p. 32), in which the word is derived from इरा- 'material good' plus some verb, viz. इरा-+√इ, इरा-+√दा, इरा-+√धा, इरा-+√दारय्, and इरा-+√धारय्. NS. thus explains Yāska's derivation: इरां दणाति, इरा- means 'a cloud' by indirect implication, for इरा- literally means 'food'; but as the material cause of food is water, the implied meaning of इरा- is water; but water suggests the cloud, so इरा- means 'cloud'; and Indra is etymologically, 'he who destroys the cloud': इन्द्रः कस्मात्, इरा अन्नं तेन सम्बन्धात् तदेतुभूत-मुदकं लक्ष्यते। लक्षितलक्षणया तेनापि तदाधारभूतो मेघः. The meanings of these verbs represent two opposite sets: (1) 'he who gives material good', (2) 'he who destroys (the enemy's) material good'. But it is not clear what phonological theory Yāska had in mind when offering these etymologies, whether he conceived of a dissimilation of र् of इरा- into द्, or transference of र् of इरा- after द्, or modified ध् of the verb. The latter possibility seems to be greater (cf. p. 32).

ईमान्त- (°न्तासः ८ 'मंसअन्ता° ८ RV. I, 163, 10 ; °न्तासः समीरितान्ताः पृथ्वन्ता वा, N. IV, 15) 'broad at both ends, having both ends broad', an epithet of the sun's horses', is traced to (सम्)+√ईर् 'to extend'. Whether the word has any relationship with ईमे- 'arm', metaphorically, requires further investigation. If it has, then the word is ultimately related to Indo-Eur. ar- 'to arrange', Gr. *ararisko* 'I set together'.

उत्तान- (°नयोः RV. I, 164, 33 ; °नः, उत्तानः, ऊर्ध्वतानो वा, N. IV, 21) 'widespread', is traced to उद्+√तन्, but the form उत्तान-, set up to explain it, is obscure. Another rendering is ऊर्ध्वतान, which is rather loose.

उपजिहिका-¹

उपर-, **उपल-** (°राः RV. X, 27, 23 ; °लो मेघो भवति, उपरमन्तेऽस्मिन् अभ्राणि, उपरता आप इति वा, N. II, 21) 'a cloud', is traced to √रम् 'to sport', lit. 'that in which waters sport', or 'that in which waters come and stop'. This etymology, to say the least, is obscure. Possibly the literal meaning of उपर- 'upper', was metaphorically transferred to a cloud.

शृङ्गार- (°शृङ्गारा RV. I, 22, 15 ; °रः कण्टकः, शृङ्गतेः, N. IX, 32) 'a thorn', is traced to √शृङ् 'to go'. This meaning of the verb, however, is not adequate enough for conveying the special sense of 'thorn'. PW. states that the probable origin is √शृङ्, which means 'to prick' in many passages of R̥gveda e.g. (see under √शृङ्). But this sense of √शृङ् is not available in the parallel Indo-Eur. form. WW. hesitatingly suggests Indo-Eur. *erksō*- 'thorn', Lith. *erškėtis* 'a thorny shrub'.

क- (कस्मै RV. X, 121, 1; N. X, 22) 'name of a deity, Prajāpati', is rendered as कः कमनो वा, कमणो वा, सुखो वा. It is not clear whether the first two are etymologies or a mere paraphrase. Possibly, they are a mere paraphrase, for सुख-, which is evidently not an etymology, is also in the same line. If they are etymologies, they are loose, indeed. But it is a form of किम्- inter. pron. (cf. सा. [RV.] अत्र किंशब्दोऽनिर्जातस्वरूपत्वात् प्रजापतौ वर्तते).

कच्छ- (°पः कच्छं पाति, कच्छेन पातीति वा, कच्छेन पिबतीति वा, N. IV, 18) 'a tortoise', is traced to कच्छ-+√पा, lit. either 'one who hides his mouth into his body', or 'one who protects his other limbs by means of his peculiar mouth', or 'one who drinks with his peculiar mouth'. NS. explains in detail the tortoise's organ called कच्छ-, situated on its back. The flexibility of all organs depends upon it; it is by means of this organ that the tortoise can contract all its organs, and it is with this that it drinks water.

कतप- (°यम् RV. V. 32, 6; °यम् सुखपयसम्, सुखमस्य पयः, N. VI, 3) 'whose water is gratifying', an epithet of मेघ-, is traced to क-+पयस्-. According to PW. it is कद्+पय- 'swelling up high', कद् being a pron. equivalent to 'is it'?

कम्बोज-¹ NS. commenting on Yāska's derivation of this word as कमनीयभोज- says about these people that they are so called because they eat whatever they like, as they are inhabitants of a *mleccha* country. They have no scruples in sexual matters, or in matters relating to drinking, association etc.

कुरुलतिन्- (°ली RV. IV. 30, 24; °ली कृतदन्ती, अपि वा देवं वा कंचित् कृतदन्तं इष्ट्वैव-मवक्ष्यत्, पृथेयपरं सोऽदन्तकः, N. VI, 30) 'one with hollow teeth, or toothless', is traced to कृत्-(<√कृत्)+दन्त-, lit. 'one whose teeth are cut'. Yāska is not sure to whom it refers, perhaps to एवन्, for he is said to be toothless.

काणुक- (°का RV. VIII, 77, 4; N. V, 11) in pl. is rendered as कान्तकानीति वा, क्रान्तकानीति वा, कृतकानीति वा, which may respectively mean 'favourite', 'refined', or 'satiated'. It is a hopeless struggling etymology on which it is impossible to throw any light. Perhaps काणुका is काणुकानि 'drops'.

कितव- (°वः किं तवास्तीति शब्दानुकृतिः, N. V, 22) 'a gambler', is said to embody a sentence : किं तवास्ति 'what is thy wager?', being the usual question asked by his opponents. But the change of किम् to कि in a compound is unknown in Indo-Aryan (cf. p. 28; Type S s.v.).

क्रियेष्वा- (°धाः RV. I, 61, 12; °धाः, क्रियद्वा इति वा, क्रममाणधा इति वा, N. VI, 20) 'commodious, capacious', is traced to क्रियत्-+√धा 'holding how much', or √क्रम्+√धा 'holding while allowing to pass'. The former etymology

1. As per treatment on p. 31.

sounds a little plausible, but the latter is hopeless. According to NW. °धाः means 'lending anything' or 'lending to everybody', always in the sense of कियेचिद्.

किलिष- (°धं किलिभद्, सुकृतकर्मणो भयम्, कीर्त्तिमस्य भिनत्तीति वा, N. XI, 24) is traced to कृत- (<√कृ) + √भी, lit. 'a danger to good action', or कीर्त्ति- + √भिद्, lit. 'destroying one's fame'. These etymologies are too bold, but the origin of the word is obscure.

कीवत्- (°वतः RV. III, 30, 17; °वतः कियतः, N. VI, 3) 'how much?', is rendered as कियत्. It is not clear whether it is an etymology or a mere interpretation. But either of them is obscure.

कुचर- (°रः √कुश्च √ RV. I, 154, 2; °र इति चरतिकर्म कुत्सितम्, अथ चेद् देवताभिधानं कायं चरतीति, N. I, 20) when qualifying a मृग-, is traced to कु- + √चर्, lit. 'performing vile deeds'; or when qualifying a deity to क- + √चर्, lit. 'where does he not go?' i.e. 'omnipresent'. According to NW. it means 'wildly wandering about' (cf. Type D s.v).

कृत्ति- (°त्तिम् VS. XVI, 51; °त्तिः कृन्ततेर्यशो वाऽञ्चं वा, ह्यमपीतरा कृत्तिरेतस्मादेव सूत्रमयी, उपमार्थे वा, N. V, 22) 'fame, food, or patched-up cloth', is traced to √कृत् 'to cut', lit. as Durga explains it, when 'fame', so called because it breaks the hearts of enemies, or when 'food' because it removes the troubles of hunger etc., or when 'a patched-up cloth' because it consists of threads (from √कृत् 'to spin'). Grammatically, the author has managed to bring some meanings out of these etymologies.

कृतद- (°रम् VS. XXIX, 1; °रं कृतदरं भवति, N. III, 20) 'a kind of vessel', is traced to कृतदर- 'that in which a cavity has been made'. It is a clever attempt to get some sense out of an obscure word, but there is no parallel in which कृत- may have become कृ- in a compound word.

केपि- (°पयः RV. X, 44, 6; °पयः कपूया भवन्ति, कपूयमिति पुनाति कर्म कुत्सितं यच्च तद्-दुष्पूयं भवति, N. V, 24) 'the impure', is traced to कपूय-, which is further traced to क- + √पू, lit. 'that which is first evil and is then purified', as well as that 'which is difficult to purify'. According to Yāska, this word is a deformity of कपूय-. PW. GW. consider it to be some form of √कम्प 'to quiver'.

कौर- (कौरयाणः RV. VIII, 3, 21; कौरयाणः, कृतयानः, N. V, 15) in कौरयाण- an epithet of पाकस्थामन् is said to mean 'one whose vehicle is ready', is traced to कृत-, which obviously has no philological basis. According to PW., the word implies a patron of पाकस्थामन्. Possibly, कौरयाण- was the name of a person from whom पाकस्थामन् had descended.

क्रिर्विद्दी- (°ती √विऽद् √ RV. I, 166, 6; °ती, विकर्त्तनवन्ती, N. VI, 30) 'one whose teeth can cut', an epithet of विद्युत्, a weapon of the Maruts,

is traced to $\sqrt{\text{हृत्}} + \text{दन्त-}$. The relationship of क्रिवि- to $\sqrt{\text{हृत्}}$ is difficult to follow. According to PW., क्रिवि- is perhaps the name of an animal. NW. (II, 71) referring to Geldner's translation of क्रिवि- as a 'fire-coloured horse', states that the fiery colour could befit the sense of क्रिविदेती in RV. I. 166, 6, where it is an epithet of lightning.

कुम्भ- ($^{\circ}\text{म्भ-}$ RV. I, 84, 8 ; $^{\circ}\text{म्भम् अहिच्छत्रकं भवति, यत् कुम्भ्यते}$, N. V, 16) 'name of a shrub', is traced to $\sqrt{\text{कुम्भ-}}$, lit. 'that which is shaken'. But apart from the difficulty of relating एरो भू- , it is difficult to ascertain why, in particular, this shrub secured the attribute of 'being shaken'. For कुम्भ- as 'mushroom' cf. BG. (s.v.), Panj. *khumb* 'mushroom'.

क्षोण- ($^{\circ}\text{णस्य}$ RV. I, 117, 8 ; N. VI, 6) 'an abode', is rendered as क्षयण- . If it is an etymology, it is obviously loose, for the relationship between the words is too remote.

खिद्र- ($^{\circ}\text{द्रम्}$ RV. V, 84, 1 ; $^{\circ}\text{द्र खेदनं छेदनं भेदनम्}$, N. XI, 37) 'breaking', qualifies बल- understood. According to FW., the word signifies 'a means of clothing', i.e. the earth, which in the text is conceived of as wearing clothes in the form of clouds (?). The whole text is obscure and so is the meaning and etymology of खिद्र- .

गन्ध्य- गन्ध्य- ($^{\circ}\text{गन्ध्यम्}$ RV. IX, 98, 12 ; $\text{वाजगन्ध्यं गन्ध्ययुत्तरपदम्, गन्ध्यं गृह्णाते:}$, N. V, 15) in वाजगन्ध्य- , an epithet of soma, lit. 'receiver, i.e. container of food', is traced to $\sqrt{\text{गन्ध-}}$, $\sqrt{\text{गन्ध-}}$ 'to receive'. WW. takes गन्ध्य- to mean 'to be held firmly'. But the relationship between गन्ध्य- and गन्ध्य- and their meanings are obscure.

गुर्त- (गर्त- RV. I, 124, 1 ; $^{\circ}\text{र्तः सभास्थाणुः गृणाते: सत्यसंगरो भवति.....इमं शानसंचयोऽपि गर्तं उच्यते गुरते: अपगूर्णो भवति}$, N. III, 5) when 'a dais for throwing dice on', is traced to $\sqrt{\text{गृ-}}$ 'to speak', because the gambler has to speak the truth while throwing dice on the dais. Being a technical word, it is obscure etymologically, but theoretically it may perhaps be acceptable, going back to Indo-Eur. $g^u\text{-erā-}$ 'to raise the voice'. When 'collection or series of crematoriums', is traced to $\sqrt{\text{गृ-}}$ 'to swallow', as evil spirits pounce upon them (in order to swallow various beings), but possibly the common meaning of the word गर्त- 'a pit', has been extended to a cemetery (cf. RN. p. 424).

घोरचक्ष- ($^{\circ}\text{क्षसे -}^{\circ}\text{रक्ष-}$ RV. VII, 104, 2 ; $^{\circ}\text{क्षसे घोरख्यानाय}$, N. VI, 11) is rendered as घोरख्यान- 'one who is of terrible appearance'. It is not clear whether it is an etymology or a mere paraphrase. $\sqrt{\text{चक्ष-}}$ here goes back to Indo-Eur. $queks-$ 'to see', Mid-Pers. *cašman* 'eye', with which $\sqrt{\text{क्षया}}$ may perhaps be philologically connected.

वृयसे (RV. I, 190, 5; वयसे चातयसि, N. IV, 25) 'thou destroyest' pr. 2prs. sing. is equated with चातयसि. But whether it is a derivation or a mere paraphrase is difficult to determine. Philologically, वृचातय् means 'to conceal', Indo-Eur. *qet-* 'a hole', Av. *kata-* 'a house'.

चर्वणि- (°णि: RV. I, 46 4; °णि: चायिता, आदित्यः, N. V, 24) 'a seer', an epithet of आदित्यः, is traced to वृचाय् 'to see'. If it is a derivation, and not a paraphrase, it is unsound, for there is no phonological connection between चर्वणि- and वृचाय्. But even otherwise the etymology and the sense of the word are obscure.

चार- (°रु: RV. I, 95, 5; °रु: चरते: N. VIII, 15) 'lovely', is traced to वृचर्. Phonologically this etymology does not seem to be unsound, but the meaning of चार- does not tally with the sense of वृचर्. Lat. *cārus* 'beloved' is connected with कायमान-, with the non-palatal कृ. No Indo-Eur. parallel is available (cf. Type N s.v.).

जमदग्नि- (°ग्निभिः, आश्रौ. VIII, 9, 7; N. VII, 25) has been rendered प्रजमित्ताग्नि-, or प्रज्वलित्ताग्नि-. Both the meanings of these equivalents and the etymology of the word are extremely obscure. Durga renders the former as प्रभूताग्नि-, on what grounds, it is unknown.

ज्वलद्- (°लद्वः RV. VIII, 61, 11; न ज्वलनेन हीनाः, किन्वाहिताग्रयो वयम्, N. VI, 25) an epithet of वयम्, is rendered ज्वलनेन हीनाः, possibly 'not observing the rules in connection with the sacred fire', while PW., GW. connect the word with जह-. Durga's explanation of the text is even more obscure.

जातवेदस्- (°दसे L °तवे °I RV. I, 99, 1; °दा: कस्मात्, जातानि वेद; जातानि वै न विदुः; जाते जाते विद्यत इति वा; जातविद्यो वा जातधनः; जातविद्यो वा जातप्रज्ञानः; यद् तज्जातः पशून् अविन्दतेति तज्जातवेदसो जातवेदस्त्वमिति ब्राह्मणम्, N. VII, 19) an epithet of Agni. Six different derivations of this word have been given, indicating that even during Yāska's time the origin of this word had become obscure. These six derivations are connected with the following three verbs : (1) वृविद् 'to know', lit. 'one who knows creatures', or 'whom creatures know', or 'in whom knowledge has arisen'. (2) वृविद् 'to obtain', lit. 'one who, when born, obtained animals etc', (3) वृविद् 'to exist', 'one who exists in all creatures'. AV. V, 11, 2 : काव्येन केन जातेनासि जातवेदाः 'by the power of which knowledge art thou knower of beings?' indicates that the first derivation 'one who knows creatures' : जातानि वेद is the most ancient, if not the most probable etymology. No doubt, Yāska in VII, 19 quotes a Brāhmaṇa passage which gives an etymology of जातवेदस्- but in this he evinces the Brāhmaṇas' method of etymologising. He has not brought together those Vedic passages which, by themselves, could cumulatively throw some light on the nature of this word.

While Roth in his treatise on the N. quotes RV. VI, 15, 13. **विश्वा वेद जनिमा जातवेदाः** and RV. III, 1, 20. **जन्मजन्मस्त्रिहितो जातवेदाः** indicating that **जातानि वेद** and **जाते जाते विद्यते** were respectively conjectured by the Vedas themselves as the etymologies of the word. He himself says (notes, p. 107) 'it cannot be doubted that this word must be derived from **वेदस्**- 'possession', so the word literally means : 'He, to whom all belongs', 'All-possessor'. But Roth has not supported this categorical statement by any evidence.

जेमन्- (°मना RV. X, 106, 6 ; N. XIII, 5) an epithet of Asvins is rendered as **जयमने** (?) which PW. hesitatingly interprets as 'superior', GW. as 'victorious, superior', deriving it from **जि**. Neither the original word nor its rendering conveys any intelligible sense.

जोषवाक्- (°कम् \perp °षवा° \perp RV. VI, 59, 4 ; **जोषवाक्यानीत्यविज्ञातनामधेयं जोषयितव्यं भवति**, 'obscure talk', 'unintelligible talk', lit. 'speech which is to be served to another', i.e. which is to be explained to another on account of its indistinctness. This word seems to be the relic of an idiom. Formally, the first member of the compound goes back to Indo-Eur. *ǵeus-* 'to taste', Av. *zaoša-* 'pleasure'. According to PW. the whole word means 'loose or senseless talk'.

तकुम्भन्- (°तक्या RV. X, 108, 1 ; °कमेत्युष्णनाम, **तकत इति सतः**, N. XI, 25) 'hot', is derived from **तक्**, but the meaning of **तक्** has not been given. In Nigh. (II, 14) this verb is included among **गत्यर्थक** verbs. According to PW. the word means 'a heating disease', but even it barely says that the word goes back to **तक्** or **तक्म्**.

तनूजपात्- (°पात् \perp °जून्° \perp RV. X, 108 2 ; °पाद् आज्यमिति काथक्यः; **नपाद् इति अननन्तरायाः प्रजाया नामधेयं निर्णततमं भवति, गौरत्र तनूहच्यते, तता अस्यां भोगाः, तस्याः पयो जायते, पयस आज्यं जायते**, N. VIII, 5) 'ghee', according to काथक्य who derives it as **तन्-** 'cow' + **नपात्-** 'offspring'. The cow is called **तन्-** from **तन्**, as objects of pleasure extend therein. He derives **नपात्-** as **निस् + नम्**, lit. 'that which bends most readily', i.e. offspring. From the cow arises milk and from milk ghee. This meaning 'ghee' of the word, however, has not been confirmed by any Vedic parallel (cf. Type F s.v.).

तुपिष्ठ- (°ष्टैः RV. IV, 4, 1 ; N. VI, 12) is rendered as **प्रपिष्टतम-** side by side with **तपिष्टतम-**. The former, as it stands, is absurd if an etymology and obscure if it is a paraphrase.

तप्ततम- (N. VI, 12) as an epithet of **अर्षिस्-** is rendered as **तृप्ततम-**. If it is an etymology, it is absurd; if it is a paraphrase, it seems to be irrelevant.

तृस्कर- (°रा RV. X, 4, 6 ; °रः **तत् करोति यत् पापकमिति नैरुक्ताः ; तनोतेर्वा स्यात्, सन्ततकर्मा**

भवति, अहोरात्रकर्म वा. N. III, 14) 'a thief', is traced to तत्-+√कृ, lit. 'doing that (unmentionable act)', or to √तन्+√कृ, lit. 'continuously practising day and night'. According to Benfey (cf. PW. s.v.), this word is a deformity of अतस्+√कृ. But the true origin of the word is obscure.

तद्धि, डित्- °कितः RV. II, 23, 9, °डिद् इत्यनितकवचयोः संसृष्टकर्म, ताडयतीति सतः, N. III, 10) 'near', 'striking', is traced to √ताडय् 'to strike'. Possibly, this word is onomatopoeic, but Indo-Eur. offers no parallel to it.

तायु- (°युम् RV. IV, 38, 5; °युः तस्यते, N. IV, 24) 'a thief', is traced to √तस् 'to sleep', explained by Durga as 'sleeping' in the sense of degenerated. But the formation of तायु- from √तस् is inexplicable (cf. Type I s.v.).

तुग्वन्- (°ग्वनि RV. VIII, 19, 37; °ग्व तीर्थं भवति, तूर्णमेतदायन्ति, N. IV, 15) has been rendered as तीर्थ- 'a landing place', so called because 'people come to it quickly'. But it is not clear whether the equivalent is a mere paraphrase or a derivation. If it is an etymology, it is very loose.

तुमु- (°मा RV. X, 50, 6; N. V, 25) is rendered as तूर्ण-. It is not clear whether तूर्ण- here is a derivation or a mere paraphrase of तुमु-. In the former case it would be very loose. PW. renders the word 'generously', comparing it to तुम्- 'proud, firm, powerful'.

तुरीय- (°प्स् RV. I, 142, 10; N. VI, 21) is rendered as तूर्णापि-, which Durga renders as 'water', but the more correct interpretation, as given by PW. on the basis of parallel passages, is 'semen'. Considering the origin of प्रतीप-, द्वीप- etc., a possible derivation is तुर-+अप्- perhaps signifying 'swift, or forcible water'.

तुपुलप्रभर्मन्- (°र्मा ऽ°लप्र° ऽ RV. X, 89, 5; N. V, 12) 'restlessly rushing forward', an epithet of Indra, or of soma according to Yāka, has been rendered तुप्रप्रहारिन्- विप्रप्रहारिन्- or सुप्रप्रहारिन्-. Of these, तुप्रप्रहारिन्- seems to be the etymology, while विप्रप्रहारिन्- and सुप्रप्रहारिन्- seem to be a paraphrase. But the etymology of तुप्र- itself has not been explained. Possibly, it is related to √त्रप्, Indo-Eur. *trep-* 'to turn', Lat. *trepit* 'he turns'.

त्रितु- (°तः तीर्णतमो मेधया बभूव, N. IV, 6) 'name of a deity', is traced to √तृ 'to cross', lit. 'one who best crossed (i.e. surpassed) in wisdom'. Phonologically, the equation त्रि=तृ is not possible, but even, otherwise, the origin of the word is obscure (cf. Type M s.v.).

दधिक्रा- (°क्राः ऽ°धिसक्राः RV. IV, 40, 4; Nigh. I, 14; °क्रा इत्येतद् दधत् क्रामतीति वा, दधत् क्रन्दतीति वा, दधत् आकारी भवतीति वा, N. II, 27) 'a horse', is derived from: (1) √धा+√क्रम्, lit. 'who moves while bearing (a rider on its back)', or (2) √धा+√क्रन्द् 'who neighs while bearing', or (3) √धा+आ+कार- lit. 'who has a good shape while bearing a rider'.

दुन्- (दुन्: RV. I, 174, 2; दानमनसो नो मनुज्यान्, N. VI, 31) 'of charitable mind', is rendered as 'दानमनस्-' while according to Sā. and PW. दुन्: in the text concerned is a verb, and according to PW. means 'correct, direct', and indeed in the phrase in which it occurs in RV. I, 174, 2: **दुनो विश इन्द्र मृधवाचः**, no other verb occurs, and hence a verb is needed.

दीधिति- (°तिभिः RV. VII, 1, 1; °तयोऽङ्गुलयो भवन्ति, दीयन्ते कर्मसु, N. V, 10) 'a finger', is traced to √धा 'to put', so called because 'that is put into action'. FW. thinks the word means 'memory', but the context: **अग्नि नरो दीधितिभिः** etc. RV VII, 1, 1, seems to suit 'finger' better. But even then the etymology is obscure.

द्रप्स- (°प्सम् RV. VII, 33, 11; N. V, 14) 'semen', is traced to √प्सा (?), lit. 'that which, when nourished by every limb of the male's body, is eaten, i.e. assimilated, by the womb'. Yāska's rendering 'संभृतः प्सानीयो भवति' is very ambiguous; it is not clear whether and how far it is an etymology. WW. mentions द्रप्स- only in the sense of 'a banner' which goes back to Indo-Eur. *dreps-* 'to fly, sport', Av. *drafsa-* 'banner'.

द्रुघण- (°णम् √द्रुघ् √ RV. X, 102, 9; °णः, द्रुममयो घनः, N. IX, 23) 'a wooden wedge, club', is traced to द्रुममय-+घन-. It may refer to a kind of club which was wooden and thick at the same time, but this etymology will be obscure so long as further particulars about this object are unknown.

द्रुपद- (°दे √द्रुप् √ RV. IV, 32, 23; °दे दारुपादोः, N. IV, 15) 'a wooden post', is traced to दारु-+पादोः. The rendering पादोः is obscure. Possibly, पादु- means 'a post' here, but it awaits confirmation by parallel passages.

द्रूणान- (°नः RV. IV, 4, 1; N. VI, 12) is rendered as द्रूण-+आनन-, which is obscure. Perhaps it means 'one whose face is cruel or injurious'. PW. renders द्रूणान- as 'fetching a blow'. The verb √द्रूण occurs in the Nigh. (II, 19) in the sense of वध-.

धुर्- (धुर्: RV. X, 94, 7; धूर्ध्वैर्वधकर्मणः, इयमपीतरा धूरेतस्मादेव, विहन्ति वहम्, N. III, 9) 'crushing stones' (used in pressing soma), is traced to √धूर्ध्व 'to injure', while धुर्- 'a yoke' has been also derived from the same root, because it strikes the ox. The use of the word, however, seems to be metaphorical and the literal sense is obscure. WW. cites धुरा 'violently' and connects the word with Indo-Eur. *dhūr-* 'to be rapid'.

धेना- (°ना दधातेः, N. VI, 17) Yāska gives no meaning of the word, but simply says दधातेः. Durga renders it as 'a jaw: दंष्ट्रा-' or 'uvula: उपजिह्विका-', and in both senses he explains धेना- as that 'in which food is put'. PW. renders it as perhaps 'a mare'.

नक्षत्र- (°त्राणि नक्षत्रैर्गतिकर्मणः, N. III, 20) 'a star', is traced to \sqrt{n} क्ष 'to move'. Formally, this would be traced to Indo-Eur. *nek-* 'to reach', paralleled by *नक्षति* 'he reaches', Old Bulg. *nesti-* 'to carry', but unless the actual circumstances which led to this word are known, its formation will remain obscure. RN, in a number of parallel passages, has shown that *नक्षत्र-* was originally an adj. qualifying 'the sun' or 'the earth', and meant either 'coming' or 'descending' < \sqrt{n} क्ष (MW) or *नक्षत्-+त्र-* 'guarding the night', or *न+क्षत्र-* 'decaying'. He also derives it < *नक्ष-* 'night'+ \sqrt{h} क्षद् 'to destroy' 'that which destroys night or darkness'. But \sqrt{h} क्षद् semantically need not necessarily be taken here 'to destroy', but more probably 'to go', for although *नक्षत्र-* does mean 'the sun', occasionally, the word predominantly denotes the stars in general, from which the meaning may have been analogically narrowed to the sun. Hence \sqrt{h} क्षद् 'to go', could suit the sense of *नक्षत्र-* better, if phonologically the Sandhi *नक्ष+क्षद्* > *नक्षद्*. But RN. does not show how *क्ष+क्ष* could become *क्ष*; *क्ष+क्ष* could give only *क्क्ष*.

नरक- (°कम् RV KH. quoted after VII, 6, 1; °कं न्यरकं नीचैर्गमनम्, नादिमन् रमणं स्थानमल्पमप्यस्तीति वा, N. I. 11) 'hell', is traced to *नि+अर-* (< \sqrt{a} र), lit. 'going down', or to \sqrt{r} म् lit. 'having no pleasant place'. As regards the former etymology, no parallel is available in which Old Indo-Aryan *न्य* < *नि+अ* could become *न* in that language. The latter etymology shows no trace of *म्* in *नरक-*. Some authorities in linguistics try to trace the word to Indo-Eur. *ner-* 'to sink', Lith. *nérti* 'to sink', or to Indo-Eur. *ner-* 'down', Gr. *nértēros* 'lower'. But linguistic experts are themselves uncertain about this derivation.

नाक- (न तत्र.....अकम् (=नाक-) MS. III, 3, 1; Tap-Bra. XXI, 8, 4; °कः नेता रसानाम्, नेता भासां ज्योतिषां प्रणयः, क्विति सुखनाम, तत्प्रतिषिद्धं प्रतिविध्येत, N. II, 14) 'the sun', or 'heaven'. In the former sense, the word has been traced to \sqrt{n} ी, lit. 'that which carries vapours', or 'that which carries light'. But no positive evidence in favour of this etymology is available. In the sense of 'heaven', to *न+अ+क-* 'the negation of non-happiness' (cf. MS. etc.). The play of literary fancy seems to be the basis of this derivation. The real origin of the word is obscure.

नामन्- (°नामा RV. I, 164, 2; सप्तनामा, सप्ताष्टै रश्मयो रसानामयन्ति, ससैनसृष्टयः (नमन्ति) स्तुवन्तीति वा, N. IV, 27) in *सप्तनामन्-* an epithet of *आदित्य*, which

1. RN.'s etymology of *नरक-* is so loose that it would startle even an ordinary student of Indo-Aryan linguistics. He says: as Av. *अनघ-* 'boundless', so *नरक-* may be *नघ-* = *न+अघ-* 'without beginning, i.e., boundless' (p. 255) But in OIA there is no alternation between *गू* and *क्*. How could *गू* of *अघ-* be changed into *क्* of *नरक-*?

literally means 'one for whom the seven rays bring the vapours to subjection (नामन्-)', or 'one whom the seven sages praise'. So नामन्- here has been derived from √नम् 'to bend', or 'to praise'. PW. renders it as 'having seven names' (cf. Type J s v.).

नासत्य- (°त्वा voc. RV. VII, 39, 4; सत्यावेव नासत्यावित्यौर्णवाभः, सत्यस्य प्रणेतारा-विद्याप्रायणः. नासिकाप्रभवौ बभूवतुरिति वा, N. VI, 13) in du 'name of As'vins', is traced to : (1) न+असत्य- 'not false', or (2) सत्य-+अनी, 'that who directs truth', or (3) नासिकाप्रभव- 'born of the nose'. According to Wüst, the word is derived from √नस् 'to associate', Indo-Eur. nes- 'to return', Gr *néomai* 'I return home'.

निर्ऋति- (°तिम् L निःऽऋ° L RV. I, 164, 32; °तिः ऋच्छतेः, कृच्छापत्तिरितरा, N. II, 7) 'misery', is traced to निस्+√ऋ 'to go', lit. 'absence of prosperity'. WW. connects it with Indo-Eur. *nir-* (perhaps *nir* 'entirely')+√- 'to separate', Lett. *nēdīt* 'to separate'. RN.'s rendering of निर्ऋति- as 'piercing poverty' may be corrected into 'degenerating'. The word being connected with Indo-Eur. *r-, er-, eté-* 'to separate', WW., in view of this etymology, renders निर्ऋति- as 'decay'. With जरया, निर्ऋति- would befittingly mean 'decayed'. NW. (I, 88) says that *var* with *nis-* occurs 4 times in RV. in the sense of 'falling out'. This would tally with the sense of 'degenerated, decayed'.

निश्चुम्भ- (°म्भाः L निःऽश्च° L RV. VI, 55, 6; N. VI, 3) 'firmly carrying', or, as PW. would have it, 'surely appearing', an epithet of the vehicles of Pūṣan, is rendered as निश्च्यहारिन्-. It is not clear whether it is an etymology or a mere interpretation. In the former case it is absurd.

नीचीनवार- (°रम् L नीःऽवा° L RV. V, 85, 3; °रं नीचीनद्वारम्, N. X, 4) 'whose opening is downwards', an epithet of कवम्भ- (= मेघ-), is traced to नीचीन-+द्वार-. The correspondence of वारः द्वार is curious and, if it was real, indicates another instance of Prākṛitism in the Vedic language. Another instance of वार- is जिह्वावार- 'whose opening is sideways' (referring to a vessel) occurring in RV. I, 116, 9. It is more probable, however, that व् here may be a mode of writing ब्. WAG. (I, 18) mentions the promiscuous use of व् and ब् in Indian mss. of ancient Sanskrit (cf. p. 9).

नेम- (°मोऽपनीतः, N. III, 20) 'half', is traced to अप+√नी, lit. 'taken away'. The derivation sounds plausible, but awaits further investigation.

नैतोश- (°शेव, L °शाऽइव L RV. X, 106, 6; नितोशस्यापत्यम्, N. XIII, 5) 'nam of a person', is traced to नितोश-, lit. 'son of नितोश'. According to PW. it means 'given to offer'. This word occurs in a verse containing extremely unusual words.

नोष्टस्- (°धाः RV. I, 124, 4; °धा ऋषिर्भवति नवनं दधाति N. IV, 16) 'name of a sage', is traced to √नु+√धा, lit. 'one who offers praise'. This etymology, EY. 18

in which are combined initial fragments of two different roots, is primitive, but even besides this the word and its etymology are obscure.

पुरुङ्क- (°कः पण्डगः, N. VI, 32) 'an eunuch', is rendered as पण्डगः, lit. 'one who assumes the form of a woman'. It is not known what the original meaning of पण्डगः here was. To Yāska it seems to have meant 'a woman'.

पुरुच्छेप- (°प ऋषिः, पर्ववच्छेपः, पुरुषि पुरुषि शेषोऽस्येति वा, N. X, 42) 'name of a ṛṣi', is traced to पर्वन्-+शेषः, lit. 'one whose penis is knotty', or पुरुस्-+शेषः lit. 'one in whose every joint there is a penis?'. The latter sense of the derivation is particularly curious.

पलाश- (°शे R.V. X, 135, 1; °शं पलाशनात्, N. XII, 29) 'a leaf', is traced to पल-+अश्. But Yāska here does not give any meaning of पल-. Perhaps it means 'a small weight', and the whole derivation signifies: 'reaching a very small weight'.

पद्मी- (°म्या R.V. V, 52, 9; °वी रथनेमिर्भवति, यद्विपुनाति भूमिम्, N. V, 5) 'circumference of a wheel', is traced to √पृ 'to purify', so called because 'it purifies the ground'. This derivation, though phonologically sound, does not seem to be semantically congruous. No Indo-Eur. parallel is available.

पृश्- (पद्भिः R.V. X, 99, 12; पद्भिः पानैरिति, N. V, 3) 'a glance', is rendered as पान- 'a drink' of soma. It is difficult to ascertain whether पान- here is a derivation or a paraphrase. If it is a derivation, it is obviously absurd. If it is a mere meaning, then how it is arrived at is another obscurity (cf. p. 15).

पस्त्य- (°पस्त्यम् R.V. IX, 98, 12; N. V, 15) occurring in वाजपस्त्यः, an epithet of soma, has been rendered as वाजपतनः, but its sense is obscure. Durga renders वाजपतनः as 'upon which the gods fall'. But पस्त्य- can have no phonological correspondence with पतन- in Indo-Aryan. PW. renders वाजपस्त्यः as 'having a house full of goods', but how this rendering has been arrived at is obscure. Uhlenbeck connects पस्त्य- with Indo-Eur. *pasto* 'firm' (cf. WW. s.v.).

पाप- (°पापः पातापेयानाम्, पापस्यमानोऽवाङ्मेव पततीति वा, N. V, 2) 'an evil person', is traced to √पा 'to drink', lit. 'one who drinks what should not be drunk', or to √पत्, lit. 'one who still falls while already fallen', indicating the word to be a reduplicative frequentative of √पत्, i.e. it means 'one who falls again and again'. But perhaps the word is remotely connected with पीयति 'he curses', Indo-Eur. *pēi-* 'to curse', Goth. *faian* 'to blame'.

पारावतश्नी- (°भीम् ८ °वतःभी° ८ R.V. VI, 61, 2; N. II, 24) has been rendered as पारावारवातिनी- 'destroying the bank to this and to the yonder side'. If it is not a mere paraphrase but a derivation, it is evidently absurd, for पारावार- could not be equated with पारावत-. Śa.'s interpretation of पारावत-

as दूरदेशे seems to be plausible, but even then the word is obscure (cf. RN. p. 395).

पिजवन- (N: II, 24) 'name of a man', has been explained as स्पर्धनीयज्व-. Here स्पर्धनीय- does not seem to be an etymology of पि-, but only a paraphrase. RN. (p. 398) cites वि गतो from *Dhātupāṭha*, but even this throws no light on the etymology of the word.

पिपीलिका- (°का, पेलतेर्गतिकर्मणः, N. VII, 13) 'an ant', is traced to √पेल् 'to go'. A verb √पेल् 'to go' has been enlisted in the *Dhātupāṭha* as well as in the Nigh. (II, 14), but no occurrence thereof in Vedic literature has been met with. So, it may be only a grammarians' creation.

पुरुष- (°षः पुरिषादः, पुरिषायः, पूर्यतेर्वा, N. VII, 13) 'a man', is traced to √सद्, √शी or √पृ (√पृर्) lit. : (1) 'he who sits' √सद्, or (2) 'he who lies asleep in the body or in the intellect' √शी, or (3) 'he who fills the body or the intellect' √पृ. These derivations are apparently inherited from old literature of the Vedas or the Brāhmaṇas and so it is difficult to determine whether they are due to literary fancy, popular etymology, or are based on some philological grounds.

पूरु- (°रवः RV. I, 59, 6; N. VII, 23) 'a man', is rendered as पूरयितव्य-. But the exact meaning of this expression is uncertain. As PW. has pointed out, this word is related to पुरुष-. The latter, also occurring in the form पूरुष-, may be an extension of पुरु-.

प्रतद्वसु- (°सु ल °तद्व° RV. VIII, 13, 27; N. VI, 21) 'extending goods', an epithet of Indra's horses, is rendered as प्राप्तवसु-. It is not clear whether it is an etymology or a mere paraphrase; in the former case, it is evidently unsound. PW. quotes as parallel शतद्वसु- (PP. शतत्-वसु-), an epithet of Aśvins' chariot, and कृतद्वसु- (PP. कृतत्-वसु-) 'distributing goods' (cf. PW. s. v.). On this analogy we may presume an original *प्रततत्-+वसु- and with haplology प्रतद्वसु-.

प्रपितृ- (°त्वे ल प्रसवि° RV. VIII, 4, 3; N. III, 20) 'day-break', is equated with प्राप्त-. If it is a derivation and not a mere paraphrase, it is unsound; but even besides this, the origin of the word is obscure.

प्रभृष्ट- (°थस्य ल प्रसृष्ट° RV. V, 41, 19; °थस्य, प्रकर्षेण संभृतस्य, N. XI, 49) 'well prepared', qualifying आयु- 'water, man or star', is traced to √भृष्ट. The etymology, phonologically speaking, seems to be plausible, but it is still obscure. PW. renders it as 'offering' and आयु- as 'man', 'offering of (i.e. on the part of) man'.

प्रवातेज- (°जाः ल °तेऽजाः RV. X, 34, 1; N. IX, 8) 'produced in an inclined place', is traced to प्रवणेज-. This equation seems to indicate that Yāska

considered प्रवात- as a ppp. of प्र+√वन्. प्रवण- however, is a suffixal extension of Indo-Eur. *prō* 'forward', Goth. *frauja* 'master'.

प्रसूकण- (°ण्वस्य RV. I, 45, 3 ; °ण्वः, कण्वरय पुत्रः, कण्वप्रभदो यथा प्राग्रम्, N. III, 17) 'the son of कण्व-', प्र is said to be in the sense of प्रभव-, as in प्राग्र- 'foremost' from अग्र-. This etymology, however, is obscure, for the example प्राग्र- is not a sufficient evidence in support of this derivation (cf. Ch. IV s.v.).

बृकुर- (°रेण RV. I, 117, 21 ; °रो भास्करो भयङ्करो भासमानो द्रवतीति वा, N. VI, 25), variously interpreted as 'producing light, frightful, flowing while glittering', is traced to भास्+कर-, +भय+कर-, √भास्+√दृ. According to PW., बृकुर- is an instrument with which the Asvins destroyed a Dasyu and, literally, means 'blown up'. Durga's explanation as जलसमूह-, ज्योतिःसमूह- is hopeless.

बर्हण- (°णा RV. I, 54, 3 ; N. VI, 18) is rendered as परिबर्हण-, which Durga further renders as परिवृद्धि-, परिर्हिंसा- वा. But the text in which it occurs, as PW. has pointed out, shows that बर्हणा is an adv. connected with कृतः and means 'firmly', referring to a chariot 'firmly' constructed (cf. Type F s.v.).

बाल- (°लो बलवर्त्ती भर्त्तव्यो भवति, बलो वा प्रतिषेधव्यवहितः, N. IX, 10) is traced to बल-+√भृ, lit. 'that which, depending upon strength, is worthy of consideration', or to (अ)+बल- [rather, to ब(अ)ल-, Ed], lit. 'that which is lacking in strength'. It is an ingenious but not convincing etymology (cf. Type T s.v.).

बिड- (°ठस्य RV. X, 155, 1 ; N. VI, 30) 'atmosphere', is said to have the same derivation as 'बीरिट-' though the word in N. V, 28 has been given as बीरिट- (see below s.v.).

बिलम्- (°हम् बिलम् भासनमिति वा, N. I, 20) 'a span', has been equated with बिहम्- from √भिद्, or from √भास्. But the equation of a non-aspirate with an aspirate is unsound. If बिलम्- does mean 'a span' in the text concerned, then it may be traced to Indo-Eur. *bel-* 'to hollow out', Arm. *pelem* 'I hollow out'.

बिल्व- (°ह्वं भरणाद्वा, भेदनाद्वा, N. I, 14) 'name of a tree and its fruit as well (Aegle Marmelos)', has been derived from √भृ 'to support or to nourish', or from √भिद्, an unsound etymology, phonologically. See बिहम्- above. Even besides this, the etymology is obscure.

बिस- (बिस° RV. VI, 61, 2 ; °सं बिस्यतेर्भेदनकर्मणो वृद्धिकर्मणो वा, N. II, 24) 'a lotus stalk', is traced to √भिस् 'to break', or to 'grow', there is no evidence in support of the existence of a verb in this sense.

बीरिट- (°टे RV. VII, 39, 2 ; °टं तैदीकिरन्तरिचमेवाह, पूर्वं वयतेरुत्तरम् इरतेर, वयांसि इरन्ति अस्मिन् ; ... अन्तरिचं भियो वा भासो वा ततिः, N. V, 28) 'atmosphere', is traced to

वयस्- 'bird'+√हृ 'to go', lit. 'that in which the birds go', or to √भी, or √भा+√तन्, lit. 'that in which there is an extension of danger or light'. The former of these etymologies is loose, the latter absurd. But a correct one is hard to guess.

बुध्- (°सम् RV. X, 27, 24; °समिति उदकनाम, बधीते: शब्दकर्मणः, अंशतेर्वा, N. V, 19) 'water', is traced to √बु, or to √भृश्. According to PW., the word means 'husk'. So, both the meaning and the etymology of the word are obscure.

बृहदुक्थ- (°कथम् ८ °बत्सु° ८ RV. VIII, 32, 10; °कथः, महदुक्थः, वक्तव्यम् अस्मा उक्थमिति, N. VI, 4) an epithet of Indra, is rendered as वक्तव्यम् अस्मा उक्थमिति, but it is not clear whether it is an etymology or a mere interpretation. If it is an etymology, it is absurd. In the first rendering, बृहदुक्थ- as महदुक्थ-, as PW. has pointed out, Yāska had possibly in his mind बृहदुक्थ-, बृहत्- being presumably an analogical equivalent of बृहत्-, which has no phonological correspondence with it.

बेकनाट- (°टान् RV. VIII, 55, 10; °टाः, द्विगुणकारिणो वा, द्विगुणदायिनो वा, द्विगुणं कामयन्त इति वा, N. VI, 26) 'an usurer', is traced to: (1) द्वि-+√कृ, lit. 'one who makes double', or (2) द्वि-+√दा, lit. 'one who offers double (capital) with the hope to get more interest', or (3) द्वि-+√कामय्, lit. 'one who desires double'. The correspondence द्वःङ् was absent in Old Indo-Aryan, unless it was an occurrence of Prakritism.

भृम्यश्व- (°श्वः, भरणात्, N. IX, 24) 'name of a person', is traced to √भृ+अश्व-, lit. 'one who supports horses'. It is possible to accept the meaning of भृमि- as 'supporting', but it awaits confirmation by parallels (cf. Type H s v.).

मत्सखि- (°खा ८ मत्स° ८ RV. X, 86, 1; N. XIII, 4) is rendered as: (1) मम सखा 'my friend', or (2) मदन-सखा 'pleasure-companion', or (3) यो नः सखा तेन सह. A study of the whole hymn will show that मम सखा is the most probable rendering, for in many other verses of the same hymn there occur various forms of the pron. 1st per. sing., e.g. मे in 5 and 7, मत् in 6, माम् in 9 etc. Here Yāska's मम सखा seems to be a mere paraphrase of the word.

मधु- (°धा RV. IV, 38, 10; °धुना उदकेन, मधु धमतेर्विपरीतस्य, ... माधतेः, N. X, 31) 'water', is derived here from √धम् by metathesis. In N. IV, 8, however, मधु- has been traced to √मद्. The object of these derivations is obscure. Does it refer to the swelling (√धम्) of water in the form of a bubble? The fact, however, is that मधु- has been metaphorically used here in the sense of water, and that Yāska failed to use his imagination while deriving the word in this sense (cf. Type O s v.).

महद्बधा- (°धे voc. ८ °हृत्सु° ८ RV. X, 75, 5; N. IX, 26) 'increased by winds',

an epithet of a Vedic river, is traced to मल्- + √वृष्. According to Roth (cf. PW. s.v.), it is the name of a river in the Panjab.

मातु- (°तु: RV. I, 164, 32; °ता. अन्तरिक्षम्, निर्मीयन्तेऽस्मिन् भूतानि, N. II, 8) 'space', is traced to (निस् +) √मा 'to create', lit. 'that in which creatures are created'. Perhaps, it may however be related to Indo-Eur. *ma-* 'to measure', Av. *mā-* 'to measure'.

मातरिश्वन्- (°श्वा RV. VI, 8, 4; °श्वा वायुः, मातर्यन्तरिक्षे श्वसिति, मातर्याश्वनितीति वा, N. VII, 26) 'wind', is traced to मातर्- > -रि + √श्वस्, lit. 'that which breathes in the atmosphere', or मातर्- > -रि + आशु- + √अन्, 'that which quickly breathes in the atmosphere'. As PW. has pointed out, in the RV. itself no sure traces are available of मातरिश्वन्- being 'wind'. It has been used in reference to Agni. In RV. III, 29, 11. Agni as मातरिश्वन्- is spoken of as यदग्निमीत मातरि (cf. Ch. IV s.v.).

मुहूर्त्त- (°त्तम् RV. III, 33, 5; °त्तः, मुहूर्त्तः, N. II, 25) 'a moment', is traced to मुहूर्- + ऋतु- so called because 'it passes quickly' (RN. p. 399), but if this etymology were correct, the form should have been मुहूर्त्तु-. RN. gives from Kṣīraswāmin मुहूर्- + उर्त्त- (ppp. of √ऋ), but how far उर्त्त- is available in literature, is still to be investigated.

मेना- (अमेनान् RV. V, 31, 2; °नाः, मानयन्त्येनाः, N. III, 21) 'a woman', is traced to √मानय्, lit. 'one whom the people honour'. This etymology is loose, for the vocalic gradation मेन्- मन्- does not occur in Old Indo-Aryan. But even besides this, the origin of the word is obscure.

रजस्- (°जांसि RV. V, 63, 5; °जो रजते, ज्योती रज उच्यते, उदकं रज उच्यते, लोका रजास्त्युच्यन्ते, असृगहनी रजसी उच्यते, N. IV, 19) 'light, water, worlds, blood, day', is derived from √रज्, which, according to Durga, means 'to please', but it is not known what Yāska meant by √रज्. Possibly, रजस्- goes back to Indo-Eur. *reg-* 'to direct, set in motion', Lat. *rego* 'I direct'.

रथर्यति (RV. IX, 3, 5; °ति इति सिद्धस्तत्प्रेप्सुः, रथं कामयत इति वा, N. VI, 28) 'he desires a chariot', denominative form, is traced to रथ- + ह्यति (according to Durga's interpretation), or to रथस्- + यु-. The latter derivation seems to be better, but even then the form रथर्यति is not to be expected therefrom.

रम्- (रंसु- रम्ऽसु- RV. II, 4, 5; °सु रमणीयेषु, N. VI, 17) is rendered as रमणीय-, a very unexpected form, indeed. PW. takes it as adj. with the sense of 'delightful', but in the text RV. स चित्रेण चिकिते रंसु मासा etc. no noun occurs, which रंसु may qualify. Geld. renders it as 'joyfulness', with querry mark.

रास्पिन्- (°नस्य RV. I, 122, 4; °स्पी, रपतेर्वा, रसतेर्वा, N. VI, 21) 'noisy', referring to 'water or a hymn', is traced to √रप् or √रस्. Both these verbs have

been enlisted among those which mean 'to sound', but there seems to be no evidence for the structure of this word from either of these verbs.

रिशादस्- (°दसः RV. VIII, 27, 10; °दसः N. VI, 14) an epithet of देव-, is rendered as रेशयदासिन्- according to one reading, going back to √रिश् + √दस्, 'destroying those who injure', √रिश् going back to Indo-Eur. *rih-* 'to tear', Modern Pers. *ristan* 'to spin', √दस् to Indo Eur. *des-* 'to divide', Norw. dial. *tasa* 'to separate the threads'. This etymology is, therefore, possible, but √रिश् + √अद् is equally possible. According to another reading, Yaska renders the word as रेशयदारिन्-, which, if an etymology, is absurd.

रोदसी- (°सी RV. V, 56, 8; °सी. रुद्रस्य पत्नी, N. XI, 49) 'the wife of रुद्र-', when finally accented, but it is not clear how far the structure of the word could allow it to be etymologically construed in this sense (cf. Type O; Ch. IV s.v.).

लाज्जा- (°जा लाजतेः, N. VI, 9) 'fried rice', is traced to √काज् 'to roast'. This verb is enlisted in *Dhātupāṭha* in the sense of भज्जन, but as no actual occurrence of the verb is available, it may be only a grammarians' creation.

लोघ- (°धम् RV. III, 53, 23; °धं लुब्धम्, N. IV, 14) 'greedy', seems to be the name of a ṛṣi. But the context concerned '°धं नयन्ति पशुं मन्थमानाः' does not indicate this meaning of the word. According to PW., it means something 'red' and it quotes अधीलोधकर्ण- (TS. V. 6, 16, 1), 'with red-tipped ears' where it is an epithet of a sacrificial animal, but Keith says the sense is uncertain (cf. TS.).

लोमन्- (°म, लुनातेर्वा, लीयतेर्वा, N. III, 5) is traced to √लृ 'to cut', or √ली 'to lie'. But the Indo-Eur. type, as suggested by some authorities, is *reumen-* 'hair', Old Irish *ruamnae-* 'hair-blanket', but even this Indo-Eur. equation is obscure.

वसाति- (°तिषु quotation untraced, °तयो रातयो वसन्ते स्मा इतरेत रातयोः, वक्तेर्वा, वहतेर्वा, N. XII, 2)¹ 'night'? is rendered as 'राति-', the meaning of which is not clear, but which is rendered as रात्रि- by Durga and RNM., and which, according to PW in the corrupt text in which it occurs, stands for the correct reading रात्रयोः. This वसाति- is traced to √वस् 'to dwell', or to √वच्, or to √वह. The whole passage seems to be corrupt.

विजामात्- (°मातुः लविज्जा°) RV. I, 109, 2; N. VI, 9) 'an illegitimate son-in-law', is rendered as असुसमास जामात्-. असुसमास- seems to be the interpretation of the prefix वि here, which is obscure.

विदध- (°धे RV. IV, 32, 23; °धे विदधोः, N. IV, 15) 'mutilated or cut at the lower part', has been rendered as विद्ध-. It is not clear whether विद्ध- here is a mere paraphrase or a derivation. If it is a derivation, it is

1. This reading is not available in any of the texts except in one ed. by Shiva Datta.

too loose. Both the structure and the origin of the word are very obscure.

विभीदक- (°कः ऽविभी°) RV. X, 34, 1; °को विभेदनात्, N. IX, 8) 'name of a tree and its fruit as well' (Terminalia Belleica Roxb), is traced to √भिद्, lit. 'that which breaks easily'. The acceptance of the vocalic correspondence √भिद् : √भीद् is difficult, unless the phenomenon is rhythmic. Durga's explanation विभेत्ता कोष्ठस्य 'that which loosens the bowels'? is obscure.

वियात्- (°त इत्येतद् वियातयते इति वा. वियातय इति वा, N. III, 10) 'one who torments', is traced to √यात्, causative of √यत्. The word, however, does not occur in any extant work of Vedic literature. PW. suggests that it seems to be merely 3rd prs. du. of वि+√या, but when no citation is available, how is it possible to interpret the word?

विराज्- (°राङ्, विराजनाद्वा, विराधनाद्वा, विप्रापणाद्वा, N. VII, 13) 'name of a metre', is traced to : (1) वि+√राज्, lit. 'that which (when full, seems) 'to shine', (2) वि+√राध्, lit. 'that which (when incomplete, seems) to dissatisfy', (3) वि+√प्राप्य, lit. 'that which (when excessive in length) over-reaches'. These are Durga's interpretations. If 2nd and 3rd are etymologies, they are absurd.

विवाससि (°सि RV. X, 64, 5; N. XI, 23) is rendered as परिचरसि 'thou servest' 2nd prs. sing. from √विवास् which is said to have the meaning of परिचर्या. In the text concerned, अदिति- is spoken of as मित्रावरुणौ विवासति. It may be correct, but awaits investigation.

विश्वकद्राकर्ष- (°र्षः दीति चक्र इति श्वगतौ भाष्यते. द्रातीति गतिकुत्सना, N. II, 3) 'a person who punishes one whose livelihood is on dogs', has been traced to वि+√द्रा+√कृष्. Possibly, वि+√द्रा 'vile activity' may refer to the livelihood on dogs; it may be the relic of an idiom, but this interpretation awaits evidence. On this word, R.N. remarks: 'I learn on authority that वि- is not mentioned by Pā. as Taddhita suffix or affix'. But vis- as a prefix has been noted in Indo-Aryan and a few other Indo-Eur. languages by WW. (I, p. 312) They find it in विश्वञ्ज्, Lith. visas 'all', Old Slav. vsъ 'all'. Only further investigation could possibly show whether in विश्वकद्र- there is a relic of Indo-Eur. v.s-, or it is a Taddhita prefix, independent of Indo-Eur.

विष्णु- (°णुः RV. I, 22, 17; अथ यद् विषितो भवति तद् विष्णुर्भवति, N. XII, 18) is rendered as विषित- which Durga interprets as व्याप्त-. The verb √विष् is amply current in Vedic literature, but its participle is विष्ट-. This विषित- may be the participle of some other verb like √सि, but then the meaning becomes obscure.

विष्पितृ- (°तस्य RV. VII, 60, 7; N. VI, 20) 'difficulty, danger' (PW.), is rendered **विप्रात-**, which Durga interprets as 'the way of the world' संसाराध्वन्-; while Yāska's interpretation is obscure, it is not clear whether it is an etymology or a mere paraphrase. Possibly, it seems to be only a paraphrase.

विष्नुह- (°लुहः ॥ वि० लु ॥ RV. VI, 7, 6; °लुह आपो भवन्ति विस्त्रवणात्, N. VI, 3) 'water', is traced to √लु 'to flow'.

वृषल- (°लो वृषशीलो भवति, वृषशीलो वा, N. III, 16) 'a man of the lowest caste', is traced to वृषशील- or वृषशील- 'having the nature of a bull'. In classical Sanskrit वृष- was used as a type of excellence, but this derivation indicates that the word in Yāska's time was pejorative, but even then it is not clear what the sense of the word in Vedic times proper was.

वृषाकपि- (°पे voc RV. X, 86, 21; अथ यद्रदिमभिरभिकम्पयन्नेति, तद् वृषाकपिर्भवति, N. XII, 27) 'name of a deity, son of Indra', is traced to √वृष् + √कम्पय्, lit. 'one who pours down dew and goes shaking with his rays'. Phonologically, the etymology seems to be plausible, but it awaits further investigation.

वैश्वानर- (°रस्य RV. I, 98, 1; °रः, विश्वानर एव स्यात्, प्रत्यतः सर्वाणि भूतानि, तस्य वैश्वानरः, N. VII, 21) is traced to विश्वानर- which has been further rendered as प्रत्यतः सर्वाणि भूतानि. Whether this latter is an etymology is uncertain. PW. interprets both विश्वानर- and वैश्वानर- as 'belonging to all men', the former refers to Savitar or Indra, the latter to Agni (cf. Type I; Ch. IV s v.).

व्योमन्- (°मन् ॥ वि० व्यो ॥ RV. I, 164, 41; °मन् loc. N. XI, 40) is rendered as व्यवन-, which Durga interprets as 'undivided'. Both the rendering and its interpretation are obscure. Possibly Yāska meant thereby 'universally reaching'. Phonologically, there is nothing against this derivation.

व्रा- (व्राः RV. VIII, 2, 6; X, 42, 7; N. V, 3) 'a hunter', is rendered as व्रात्य-. It is difficult to say how far and in what way it is a derivation. Nor is it easy to say whether it is connected with व्रात-, Indo-Eur. *uerāt* 'a rope', or 'to bind with a rope'.

शम्भ- (°म्भः RV. X, 42, 7; °म्भ इति वज्रनाम, शमयतेर्वा शतयतेर्वा, N. V, 24) 'thunder-bolt', is traced to √शमय् or √शतय्. Both the etymologies are loose; √ cannot be considered as a suffix to √शमय्, nor can an equation √शतय् = √शम्भ be conceived of. But no correct substitute for these etymologies is available.

शयुत्रा (°त्रा ॥ यु० शयु० ॥ RV. X, 40, 2; N. III, 15) has been rendered as शयने, but RN. (p. 492), quoting a parallel passage, tries to show that it means the 'saviour of the life of the infant, शयु-'. This etymology is interesting and

worthy of consideration, but its acceptance is rendered difficult by the fact that the word is accented. It could have the suggested interpretation only if it had been in the vocative case and then unaccented, being in that case an attribute of the Aśvins.

शर्या- (°र्याभिः RV. IX, 110, 5; N. V, 4) 'a finger', has been rendered as **सृजति कर्माणि**. As **शर्या-**, in the next line, has also been interpreted as **इधु-**, it is possible that the original meaning of the word was 'arrow', and, subsequently, it was metaphorically extended to 'finger'.

शल्मलि- (°लिम् RV. X, 85, 20; °लिः सुशरो भवति, शरवान् वा, N. XII, 8) 'name of a tree', is traced to **शर-**, which, however, has not been explained. Possibly, **शर-** was a wool-like substance produced by the tree.

शशमान- (°नः RV. I, 151, 7; N. VI, 8) is rendered as **शंसमान-**, if it is a derivation and not a paraphrase, **शशश्** may perhaps be a dialectical variation of **शंसश्**. Yaska's derivation of **शशमान-** as **शंसमान-** betrays Prākṛitism, cf. SN. (p. 128).

शितामन- (°मस्तः ind. VS. XXI, 43; योनिः शितामेति शाकपूणिः, विवितो भवति; इयामतो यकृत इति तैदीकि., N. IV, 3) 'anus', is traced to **वि+शित-** 'perhaps dark' (Durga takes it as from **विश्व-**), lit. 'covered with faeces or with flesh', or to **इयाम-** 'dark', supposed to be a portion from the liver. Both the etymologies, phonologically as well as semantically, are obscure.

शिपिविष्ट- (°ष्टः ॥ °पिऽवि° ॥ RV. VII, 100, 5; 6; (विष्णुः) शेष इव निर्वेष्टितः ... अमृति-पञ्चरश्मिः, ... (अपि प्रशंसानामैवाभिप्रेत्य) प्रतिपञ्चरश्मिः, शिपयोऽत्र रश्मय उच्यन्ते, तैरविष्टो भवति, N. V, 8), an epithet of Viṣṇu, is traced, when in contemptible sense, to **शेष-** + **(निस्) + विश्व-**, lit. 'uncovered (hairless) like penis', signifying the rising sun yet having no rays, or, when in good sense, to **शिपि-** + **(आ) + विश्व-**, lit. 'covered with rays'. The latter etymology seems to be somewhat sensible, but far from being clear.

शिरिम्बठ- (°ठस्य RV. X, 155, 1; °ठो मेघः, शीर्यते बिठे, N. VI, 30) 'cloud', is traced to **श्रम्ब-** + **बिठ-**, lit. 'that which is scattered in the atmosphere'. **बिठ-** has been connected with **बीरिठ-**, **बीरिट-**, 'atmosphere' (see above s.v.), the origin of which is equally obscure.

शीर- (°रम् RV. III, 9, 8; °रम्, अनुशायिनम् इति वा, अशिनम् इति वा, N. IV, 14) 'sharp, impressive', an epithet of Agni, is traced to **शी-** 'to lie, pervade', or to **शम्** 'to reach'. Possibly, the word is related to **श** < **शो** 'to sharpen', though the **ई-** vocalization from this verb in a nominal form is difficult to follow. WW. gives another meaning, viz. different colours. But it does not seem to be possible to ascertain how far or whether Agni is here metaphorically spoken of as a boa-serpent.

शुनासीर- (°री RV. IV, 57, 5 ; °री, शुनो वायुः, शु एत्यन्तरिक्षे, सीर आदित्यः सरणात्, N. IX, 40) in du. Vāyu and Āditya ; शुन- 'Vāyu', is traced to शु- 'quickly', lit. 'that which goes quickly'; सीर- 'Āditya' to √स्. Both the etymologies are, evidently, unsound. But a better one is hard to determine.

शेषस्- (°षः RV. VII, 4, 7 ; °ष इत्यपत्यनाम, शिष्यते प्रयतः, N. III, 2) 'an offspring', is traced to √सिष् 'to remain', lit. 'a remnant after the parents' death'. Phonologically, there is nothing against this etymology. Semantically, this transference of meaning is also possible.

श्मश्रा- (°शा RV. X, 105, 1 ; °शा, शु अश्नुत इति वा, श्माश्नुत इति वा, N. V, 12) 'a sewer, drain', is traced to शु- + √अश्, lit. 'that which reaches quickly'; or to श्म- + √अश्, though the meaning of श्म- has not been given ; perhaps, it means 'body'. In the former etymology, श्म- has not been noticed.

श्मशान- (°नं श्मशयनम्, N. III, 5) 'a place where the dead are disposed', is traced to श्म- + शयन- 'lying of the body'. But शान- from शयन- is not phonologically acceptable, for the elision of य् before अन- is impossible in Old Indo-Aryan. The origin of श्म- is obscure.

श्रायत्- (°यन्तः RV. VIII, 99, 3 ; °यन्तः समाश्रिताः सूर्यमुपतिष्ठन्ते, N. VI, 8) is rendered as समाश्रित-. The meaning and relationship of the word are not clear.

श्वान्- (°त्रम् RV. X, 88, 4 ; °त्रमिति त्रिप्रनाम, आशु अतनम्, N. V, 3) 'quick', is traced to आशु- + √अत्. The meaning 'prosperous' suggested by PW. is worth considering, for the phrase in the text concerned is '(अग्निः) जगत् श्वान् अकृणोत्', where श्वान् seems to mean 'happy, prosperous', going back to √धि, Indo-Eur. *kwā-* 'to swell'.

सुग्धि- (°न्धिम् MS. IV. 13, 8 ; KS. XIX, 13 ; °न्धिं सहजग्धिम्, N. IX, 43) 'common meal', is traced to सह + जग्धि- (< √जक्ष्). Phonologically, the disappearance of ज् in the compound is not expected ; nevertheless, this etymology is worthy of consideration.

सहान्वा- (°न्वे voc. RV. X, 155, 1 ; सदा नोनुवे शब्दकारिके, N. VI, 30) 'name of a witch or female demon', is traced to सदा + √नू, lit. 'always making noise'. But this word seems perhaps to be somehow related to दनु-.

सुस्नि- (°स्निम् RV. X, 139, 6 ; °स्निं संस्नातं मेघम्, N. V, 1) 'a cloud', lit. 'thoroughly bathed with water', or 'surrounded by water', is traced to सम् + √स्ना. According to PW. it is from √सन् signifying 'presenting, offering water' (cf. Ch. IV s.v.).

सिन- (°नम् RV. III, 62, 1 ; °नम् अन्नं भवति, सिनाति भूतानि, N. V, 5) 'food', is traced to √सि 'to bind', lit. 'that which binds together creatures'. If Yāska considers न् of सिनाति to be transferred to the noun सिन-, the

etymology is unsound. PW. derives it from $\sqrt{\text{सन्}} = \sqrt{\text{सा}}$ 'to offer, provide', but even then the vowel \ddot{a} remains unexplained.

सिनीवाली- (°लि voc. RV. II, 32, 6; °ली, सिनमन्त्रं भवति, सिनाति भूतानि, वालं पर्वं वृणोते; तस्मिन्मन्त्रवती, वालिनी वा, वालेनेवास्यामणुखाश्चन्द्रमाः सेवितव्यो भवतीति वा. N XI, 31) 'the goddess of Amāvasyā or first full Moon day', is traced to : (1) $\text{सिन-} + \text{वाल-}$, सिन- 'food' (see the above note), and वाल- 'a day of astronomical conjunction' from $\sqrt{\text{वृ}}$ 'to cover', the whole word meaning 'full of food on a day of astronomical conjunction', or (2) $\text{सिन-} + \text{वाल-}$ 'during which the moon on account of its smallness is sewed as if it were a child'. Phonologically, this word illustrates how व and वृ promiscuously appeared even to Yaska.

सिलिकमध्यम-¹ It is a difficult word. The etymologies are loose, but a better one could be expected only if a clear meaning of the word be explained.

सीमीका- (N. III, 20) 'an ant', is traced to $\sqrt{\text{स्यम्}}$ 'to move'. This verb, however, has been noticed only in the *Nigh.* and the *Dhātupāṭha*, and no actual occurrence of this word in Sanskrit literature except in the *Bhṛṅgikāvya* has been found (cf. PW.). Nor is any Indo-Eur. parallel available. The only possible remote parallel is Indo-Eur. seu- 'to set in motion', corresponding to $\sqrt{\text{सु}} > \text{सुवति, सविता}$.

सुख- (°खे कस्मात्, सुहितं खेम्यः, N. III, 13) 'happiness', is traced to $\text{सु} + \text{ख-}$, lit. 'that which is good for the organs of sense'. For सु we have the Indo-Eur. prototype su- 'good', Av. hṛ 'good'; but no parallel for ख- in this word is available. Another rendering of the word is सुहितं भवति . Whether it is an etymology or a paraphrase, is not clear. If it is an etymology, it is absurd.

सुमख- (°खस्य \perp सुडम° \perp RV. I, 181, 4; N. XII, 3) is rendered as सुमहत् , the nature of which is obscure (cf. the above note).

सुषोमा- (°मया सुस्रो° RV. X, 75, 5; °मा सिन्धुर्यदेनमभिसुवन्ति नद्यः, N. IX, 26) 'another name for the river Indus', is traced to $\sqrt{\text{सु}}$, lit. 'that to which other rivers are driven'. Phonologically, the derivation seems to be sound. But no evidence is available to determine the origin of the word semantically.

स्तिपा- (°पाः \perp स्तिपाः \perp RV. X, 69, 4; °पा स्तिपापालन उपस्थितान् पालयतीति वा, N. VI, 17) 'protecting the dependants', is traced to $\text{स्ति-} + \sqrt{\text{पा}}$. स्ति- according to PW. means 'dependant', but Durga renders it as कूप . The actual text: $\text{स नः स्तिपा उत भवा तन्पाः}$ gives no suggestion of कूप .

स्त्री- (स्त्रियः स्त्र्यायतेरपत्रपणकर्मणः, N. III, 21) 'a woman', is traced to √स्त्र्या 'to be shy', the literal meaning of which is 'to be thick', hence 'to contract', which is essentially a feature of shyness. This derivation is open to question, for one may ask what has happened to **य्** of this verb in स्त्री-. At least, it has to be supported by further evidence in order to be acceptable.

स्थूर- (°रम् RV. VIII, 4, 19; N. VI, 22) is rendered as समाश्रितमात्र-, lit. 'that in which rest all the portions'. It is not clear whether it is an etymology or an interpretation. If it is an etymology, it is obscure and absurd.

स्योन- (°नम् RV. X, 110, 4; °नमिति सुखनाम. स्यतेरवस्यन्त्येतत्, सेवितव्यं भवतीति वा, N. VIII, 9) 'happiness', is traced to : √सो, lit. 'that which is the final end of all', or √सेव्, lit. 'that which is to be served by all'. Both these etymologies are unsatisfactory, though the former is less so.

स्वप्नंशन- (°नः ॥ ०मऽनं ॥ RV. X, 86, 21; °नः स्वप्नान् नाशयति, N. XII, 28) 'a destroyer of sleep', is traced to स्वप्न-+√नाशय्. No parallel is available to the correspondence √नश् and नाशय्. √नश् may be a dialectal variation of √नश्, a relic of which may have been noticed here by Yāska.

स्वुसर- (°राणि RV. I, 3, 8; °राण्यहानि भवन्ति, स्वयं सारिणः, अपि वा स्वर् आदित्यो भवति, स एनानि सारयति, N. V, 4) 'day', has been derived as स्वयम्+सारिन्- 'going by itself', or as स्वर्+√सारय्, lit. 'one whom the sun drives'. The real meaning, as PW. suggests, is 'house or stall' (cf. Nigh. III, 4), e.g. वत्सं न स्वसरेषु धेनुवः RV. II, 2, 2. Whether the meaning 'day' was metaphorical or due to some other reason, is difficult to determine (cf. Ch. IV s v).

हरयाण- (°णे RV. VIII, 25, 22; N. V, 15) 'a proper name', is rendered as हरमाणयान-, lit. 'one whose vehicle always starts'. This is Durga's rendering, but the form हरयाण- is very unusual and therefore obscure.

CHAPTER IV

Yāska and the Padakāras¹

(a) Etymology, the Basis of Word-analysis²

While expatiating on the importance of etymology for word-analysis, Yāska illustrates a tradition which reveals to us whole generations of etymologists that must have preceded him. 'Without a knowledge of etymology', he says (in N. I, 17), 'analysis of words is impossible' : अथापीदमन्तरेण पदविभागो न विद्यते. For, in the case of synthetic languages like Sanskrit, a careful analysis of words into various parts like stem, suffix and prefix, is of vital importance, if their real meanings are to be comprehended. And, it was in view of this importance that the Padakāras had, in their Padapāṭhas, analysed even such Vedic words as ऋषिभिः and सखिभ्यः into ऋषिभिः (RV. I, 1, 2), सखिभ्यः (RV. I, 4, 4), respectively. In this connection the question which RN. (p. 277) puts, 'Was the पदकार a Nairukta ?' is very funny, indeed, if Nairukta is intended to mean an etymologist. For, it is transparent that the slightest analysis of this kind presupposes that the analyser must be an etymologist. One of the actual words illustrated by Yāska is अवसाय³. Yāska (N. I, 17) refers to two occurrences of this word. In one of them, it is a noun, signifying 'a means of subsistence' or 'a cow' (occurring, in RV. X, 169, 1 अवसाय पद्वते रुद्र मृळ). When it has this sense, the word, says Yāska, has not been analysed in PP. : अवसं गावः पथ्यदनम्, अवतेर्गल्यर्थस्यासो नामकरणः, तस्मान्नावगृह्णन्ति. In the other occurrence, it is a verb, signifying 'having unharnessed' (the horses), the verb being √सो (= √सा) with the prefix अव, implying 'to release'. In this sense, says he, PP. do analyse the word as अवसाय (occurring, in RV. I, 104, 1: अवसायाधाद्) स्यतिरुपसृष्टो विमोचने, तस्मादवगृह्णन्ति.

(b) The Conventions of Padakāras

It must be admitted, however, that PP. follow certain conventions,

1. This chapter, differing considerably in wideness from the scope of the first three chapters, was written nine years later at the suggestion of Professor Vishva Bandhu Shastri, Honorary Director and Editor, while it is to his colleague Prof. Bhim Dev Shastri that this chapter owes most of its material and its critical suggestions.

2. This topic has been treated in the respective Prātisākyas, e.g. VPrā. V, 1-46; Atharva-Prā. (ed. W.D. Whitney) IV, 7-72; APrā. (ed. Surya Kanta) III, 3, 21; 4, 7 (pp. 134-161).

3. Cf. Ch. III, Type U s.v.

the principles of which it is extremely difficult to determine. While this much is obvious that their fundamental approach is the etymologist's, they often do not analyse even clearly analysable words, e.g. :—

(i) In the same verse, अविभिः has been analysed as अविभिः, but not its epithet पूर्वेभिः (RV. I, 1, 2). In RV. I, 1, 5 the noun देवेभिः has not been analysed. Was अविभिः, in these examples, analysed because the stem अवि- could be easily detached from the suffix, while in the other two examples the detachment was phonetically impossible ?

(ii) The negative compounds like अमृते RV. I, 113, 2; अतिष्ठन्तीनाम् RV. I, 32, 10, have not been analysed; cf., however, Pā. VI, 2, 116: नञो जर-मर-मित्र-मृताः, where he takes मृत-, while expounding अमृत-, as an *uttara-pada* after the negative न (=अ). This, of course, does not imply that PP. did not take them as separable compounds, it suggests that some necessity (avoidance of the inconvenience of analysing obvious compounds ?) forced them to adopt certain conventions in this respect (cf. V Prā. V, 24: प्रतिषेधे नावग्रहः).

(iii) With the suffix वत् or मत्, the following words, among others, have been analysed in PP. of RV. etc. :—

इन्द्रः वन्तः V, 57, 1, अक्षणः वन्तः X, 71, 7, कर्णः वन्तः X, 71, 7, मधु- मन्तम् IV, 57, 2. But मरुत्वान् III, 47, 1, being an epithet of Indra, has not been analysed in PP. Yaska (IV, 8) expounding this epithet, thus analyses its concepts :— (1) 'with Maruts, (2) a possessor or master'—'a master of the Maruts'; मरुत्वान् इन्द्रः, मरुद्भिस्तद्वान्; the Maruts being the subjects of the gods, he is their lord, as Sā. (on RV. III, 47, 1) explains it, मरुतो देवविशः तद्वान्. Yaska and Sā. would thus analyse मरुत्वान् into the stem मरुत्- + the suffix वत्. Similarly, modern lexicographers like PW. etc. separate मरुत्वान् as मरुत् + वत् -, parallel to इन्द्रः + वत् .

(iv) It seems that PP. often analyse those compounds which do not contain रुद्धि-प्रातिपदिक words i.e. words, in an undeclined form, restricted to an established or customary usage, e.g. वाजिनीऽवती was an analysis in PP. of वाजिनीवती, वाजिनी being not a रुद्धि-प्रातिपदिक. The word सरस्वती, on the other hand, was not analysed because the meaning of सरस्- in सरस्वती had come to be restricted. The word had become a रुद्धि-प्रातिपदिक restricted to the sense of a river etc. That the non-analysis of a रुद्धि word was accepted as a convention, has been already noticed in APrā. (p. 134) 'conventional terms', also those that are specific appellations of objects, such as kakubha 'direction' are not separated : रुद्धिः शब्दार्थसंज्ञा ये नेङ्ग्यन्ते ककुभादयः. Aggar, under RV. I, 3, 11, PP. separate सुसमतीनाम्, but not सूनुतानाम्. The former is separable without necessitating

etymological effort, the latter can be separated only etymologically. Also cf. APrā. (pp. 138-169) recording a large list of words not analysed in PP. of the AV., even words like **आयुधम्**, **आसक्ति** (p. 141), **दुष्टम्** (p. 142). The real principles underlying the convention of PP., however, are still a mystery, and will be a subject for future research. Here and there some attempts for the discovery of these principles may be noticed even in our ancient literature, e.g. TPrā. (I, 48, p. 12) prescribes that an analysable word may be taken as consisting of different words, provided that it does not signify a numeral object: **इङ्गयमिति विभागवत्पदस्य संज्ञा, इङ्गयते विभागेन चाख्यत इतीङ्गयम्**. Thus, while **सन्तुष्टे** (TS. VI, 2, 11, 3), may be analysed as **सन्तुष्टे** 'to be joined together by pees'; **युग्मद्युजे** (TS. V, 4, 8, 5) 'to odd and even', may not be separated **नानापद्विङ्गयमसंस्थायते** (TPrā I, 48). Similarly, the VPrā. points out the occurrence of *avagraha* before the *taddhita*, suffixes **म्** and **वत्** as in **मधुसम्**, **सम्सवत्** cf. VPrā. V, 8: **तद्वति तद्धिते न्यायसंहितं चेत्**; and also in case of compounds with **सु**, cf. VPrā. V, 14: **स्त्विति चान्तौ**.

(c) Yāska's Deviations from the Padakāras

The occurrences of Yāska's open deviations from PP. are not many and SN.'s (p. 7) remark that 'the Padakāras were no authorities even in the time of the Niruktakāra' is a sweeping generalization which the author has failed to demonstrate. Even, in this connection, SN. (p. 98) betrays an absurd inconsistency, for in connection with Yāska's rendering of **वायो** of RV. X, 29, 1 as **वायो** he remarks: 'It does not imply that Yāska is in direct opposition to the Padakāra, for it can mean that he did not know the *pada-text* at all'. This glaring inconsistency can be immediately exposed by recalling the fact that Yāska (VI, 28), in connection with this very passage, actually names the author of the *Padapāṭha*, e.g. 'Sākalya separated it as **वा** and **यः**: **वा इति च यः इति चकार शाकल्यः**. And SN.'s remark that 'even in the time of Patañjali the Padakāras had no higher authority' has similarly a flimsy basis, for Patañjali has objected to this authority in hardly more than two or three places, as in his comment; on Pā. III, 1, 109; VI, 1, 207. On the other hand, RN. (p. 277) is nearer the truth when he says: 'But there are only two instances of **पदविभाग** in the Nirukta, viz., **मेहुना** and **वायः**'. By **पदविभाग** he, apparently, means deviations from the analysis of PP. Now a few critical observations on these two expressions may be desirable here:—

(i) **मेहुना**, occurring in RV. V, 39, 1 and rendered by PW. GW. etc. as inst. adv. 'in streams, abundantly', has been interpreted in two ways by Yāska (IV, 4). In his first interpretation, Yāska, in accordance with PP. takes **मेहुना** as a single word, expounding it as an epithet in the

sense of 'esteemed' मंहनीय, qualifying wealth : चित्र. But probably because the reading in the text was unaccented चित्र, Yāska was led to another interpretation, in which, contrary to PP., he analysed मेहुना as a phrase मेऽहुन् '(whatever is) not mine here' (but cf. SV. PP. L I, 145] मे । हु । न). According to ORN. the first interpretation is all right, though, he adds, the other also (मेऽहुन्) would, otherwise, be all right, but it would spoil the metre. How could the metre, however, be spoiled, if in the sandhi form, it be read मेहुना ?

(ii) वा । यः, occurring in PP. under RV. X, 29, 1, are two words, but Yāska (VI, 28) reads these two as one word in the sense 'of a bird'. Now it so happens that the verb अचायि which occurs in connection with PP.'s assumed यः, is unaccented. Yāska objects to PP.'s analysis with the remark 'that if यः be the reading here, the verb in connection therewith ought to have been accented and the meaning is incomplete' : वायः, वेः पुत्रः...वा इति च यः इति च चकार शाकश्यः । उदात्तं खेवमाख्यातम् अभविष्यत्, असुसमासश्चायः. *Bṛhaddevatā* (II, 114) objects to this interpretation, and attributes it to 'misunderstanding of the text in अचायि' : स्वानवगमोऽचायि चने नेत्येव दर्शितः. SN. (p. 99) explains this objection on the ground that *Bṛhaddevatā*'s criticism was against the supposed accent of वायो 'a bird', which was not so expected, because वयः 'a bird' is accented on the first syllable. But this explanation runs counter to the phraseology of *Bṛhaddevatā*'s criticism, which explicitly refers to अचायि as the word, the accent of which was said to be misunderstood. Possibly, according to *Bṛhaddevatā*, अचायि, though a verb in a subordinate relative clause could remain optionally unaccented like those enumerated by Pā. in VIII, 1, 41-42 : शेषे विभावा, पुरा च परीप्सायाम्. But the real ground of *Bṛhaddevatā*'s objection is hard to determine.

(iii) But there is another well-known deviation of Yāska from PP. In V, 21, Yāska, while interpreting RV. 1, 105, 18, converts PP.'s two words मा । सकृत् into one word मासकृत्. With the reading of PP., as RNM. (p. 325) explains it, the phrase concerned will mean 'the brownish wolf saw me once I was wending my way' : अरुणो वृकः पथा गन्तं मां सकृत् ददर्श हि खलु, while with Yāska's reading, the phrase means 'the bright moon, the creator of months and of half-months, watches the constellations (he is attentive to the stars, but does not save me)' : मासकृन्मासानां चार्द्धमासानां च कर्ता *Bṛhaddevatā* (II, 112-3) objects to Yāska's conversion of the two words मा and सकृत् into one word, but does not give any reasons for this objection : अरुणो मासकृन्मन्त्रे मासकृद्दिग्दहेण तु । पद्व्यवायेऽपदे एकीकृत्य निरुक्तवान् 'similarly another (expression) which is not one (word), he has explained as one only by (his) analysis as monthmaker (मासकृत्) 'the ruddy one me once.....'. ORN. asks if it may be written मा । असकृत् ?

But there is no reason why it should be so written, because असकृत् has not been met with in RV, being available for the first time only in *Chāndogya-Up.* (V, 10, 8) and *Maitrā-Up.* (I, 7).

Even the conversion made by Yāska does not seem to be necessary, for, the context refers to a more matter-of-fact danger, the actual menace from the wolf, whose connection with the speaker becomes readily intelligible if मा be taken here in the sense of 'me'. In the absence of this 'me', the context would become incoherent.

(iv) There is another slight deviation which may not concern word analysis proper, but may be merely a difference of reading. Under RV. I, 164, 37, PP. reads यत् ऽह्व। इदम्, but Yāska (XIV, 22) reads यदि वेदम्. Sā., accepting PP.'s reading, renders it as यदपीदम् 'what this is', and does not notice Yāska's deviation even while quoting his explanation : न विजानामि यदि वेदमस्मि 'I do not know if I am this'. The reading यदि वा occurs both in RN. and Bhadakan̄kara's editions.

(d) Yāska's Analysis in the Light of Padakāras' Conventions

But Padakāras' non-analysis of many words—even obviously analysable compound words—lets loose many vital but baffling problems, the bringing together of which in a connected study is the purpose of this section. How far Yāska obeyed PP.'s conventions, it is difficult to determine, but his hyper-etymological tendencies, his outspoken declaration that no etymologies except those of non-compound words should ever be spared : न खेव न निर्वेयात् (II, 1) 'one should never desist from etymologizing' : नैकपदानि निर्वेयात् (II, 3) 'one should not derive non-compound words'—an exception, however, which Yāska himself does not follow very strictly—and his etymological approach even to those words (like numerals) which modern Philology would shudder to touch, suggest that he represented some school or schools of PP. who were not rigidly bound to these conventions under all circumstances and who fearlessly developed etymologistic studies in their own way.

As examples, we shall begin by taking up those words which are obviously analysable compounds, but which have been left unanalysed by some mysterious convention of PP.:—

अकूपार- (°रस्य RV. V, 39, 2). While PP. does not analyse this word, Yāska (IV, 8) rendering it as an adj. in the sense of 'having no small ending' : अकूपरण-, suggests that it is an analysable compound. Similarly Sā. renders it as 'one whose end is not mean' : अकुक्षितः पारो यस्य, cf. PW. GW. etc. who analyse it as अऽकूपार- 'unbounded'. But while most of our authorities take the word as an adj. qualifying Indra (PW., GW), charity : दावने, or food : अन्न- (Sā.), Bergaigne in his

Lexique remarks that it would be wrong to expect that this word, without any shade of opposite, has the sense of pure adj. in RV.; in the first reference (RV. V, 39, 2), Indra is called अकूपार- on account of his liberality. NW. and Geld. also support the same view. RNM. (p. 281) suggests that अकूपार- in RV. X, 109, 1 may be the name of a deity 'of exceedingly great wealth', but his interpretation of this word is fantastic; to him every syllable of this word is synonymous with wealth (उ=कु=उ=पा=र=धन).

अतिथि- (°थि: RV. V, 4,5) in the sense of 'a guest', has not been analysed in PP., implying that the origin of this word had become obscure in PP.'s time. Yāska (IV, 5), in his two etymologies of word, takes it as a non-Bahuvrīhi compound:—(a) 'one who goes to the homes of people': अयतिते गृहान् भवति. This etymology is from √अत्, which, with the prefix अभि understood meant 'going towards', (b) 'he who goes to the home of the Yajamāna on specific days like पूर्णिमा etc'. This derivation was from √इ+तिथि-, अ of अतिथि- being the relic of a nominal form *अय- from the verb √इ 'to go': अयेति परकुलानीति वा गृह्णातीति वा, cf. RNM (p. 245). The later popular etymology which supposes the word to be a Bahuvrīhi compound in the negative sense अ-तिथि-, was incompatible with the Vedic accent, for according to a well-known rule Pā. (VI, 2, 172) a Bahuvrīhi negative compound was always finally accented, while अतिथि- is initially accented.

अथो (RV. I, 164, 40), as a particle, has not been analysed in PP. but an obscure इति has been added to it. इति here seems to imply that the word should not be taken as an ordinary unanalysable word and that though certain conventions did not permit the analysis of the word into अथ and उ, the reader could conjecture the analysis concerned. This second possibility is perhaps confirmed by the peculiar use of इति in the language of the Brāhmaṇas, as pointed out by MW, for he says that in this language it was used in the sense of 'as you know it'. That अथो was a compound word, was acknowledged by all authorities; but its meaning differed according to context. Commenting on RV. I, 164, 40, Sā. renders it as 'just afterwords': अनन्तरमेव; apparently he takes this word here as a composite one, consisting of two particles, अथ and उ, like उपो in RV. I, 124, 4; Pā. also recognized the ओ-ending nipātas as already established in the language: ओत् 1, 1, 15. MW. renders अथो as equivalent to अथ, giving various shades of meaning such as 'now, likewise, next, therefore'. Yāska in (XI, 44) simply interprets अथो as अथ in the sense of 'now': अथेदानीम्. It seems that like PP., he did not consider it necessary to analyse it, as he expected the reader to know the analysis of the word.

Similar remarks apply to उपो (RV. I, 124, 4) which is shown as उपो इति in PP., but Yāska (IV, 16) simply renders it as उप. Sā. on (RV. I, 124, 4) speaks of it as a single *nipāta*, being a conglomerate of two *nipātas* : निपातद्वयसमुदायात्मक एको निपातः.

अधि as occurring in RV. I, 164, 29, being used there as a prefix in the vicinity of श्रिता, has been directly connected with श्रिता both by Yāska (II, 9) : ध्वंसने मेघेऽधिश्रिता 'resting on the cloud' and Sā. (on I, 164, 29) : ध्वंसनावधिश्रिता, (ध्वंसनस्थाने गवां निवासस्थाने गवां निवासाश्रयेऽधिश्रिता) 'resting in a cow's stable'. But PP. does not directly connect अधि with श्रिता; it keeps both the words apart as अधि । श्रिता, otherwise cf. PP.'s compounding of a prefix in निःहितम् in RV. I, 32, 10 and निःरुद्धा in RV. I, 32, 11. Now it may be asked: what were the grounds which led PP. to detach अधि here from श्रिता? And on what grounds did Yāska and Sā.—connect अधि with श्रिता? By doing this, did they reject the version of PP.? If PP.'s procedure was only a convention here, on what principles was it based? Or was there only an option here? If so, why?

अधोराग- (°मः YV. XXIX, 58; TS. V, 5, 22, 1) has been variously rendered. Thus D. D. Bāpat (*Vāj-Sam.*-Marāṭhī translation, Vol. II, ch. 29, page 201) renders it as 'a goat with white lower part'. MW. 'a goat having peculiar white or black marks on the lower part (of the body)'. ढ. takes it as a pure adi. in the sense of 'playing downwards'. RNM. (p. 980) renders it as 'a cock'. 'The cock', he says, 'crows at sunrise, which is suggested by the line विनाकमलयत्, a time at which there is darkness on the earth and light in the heaven. Again, the head of the cock is red; the lower part of its body is dark'. So, the compound, according to RN., is non-*Bahuvrīhi*. अधस्+रागः, अधस् 'below', रागः 'dark (कृष्णः)'. Bhāskara takes it in the sense of 'a goat with the belly white and dark'. PP. divides the compound as अधःरागः. Thus while all authorities unanimously agree that this word is an analysable compound, opinions differ as to whether it should be taken as a *Bahuvrīhi* or *Tatpuruṣa* compound. Yāska's (XII, 13) etymology of the word in the sense of 'अधस्तात् रागः' 'dark below' postulating राग- as an adj. and so considering the compound to be *Tatpuruṣa*, has been supported by Uvaṣa and Mahīdhara, who also take राग- here in the adj. sense. But in view of the fact that such a supposition would run counter to the established rule about the accent of the *Bahuvrīhi* compound, which is always on the first member as अधोराग- is, cf. Pā. VI, 2, 1, further, the fact that राग- has been used as a noun in the sense of 'black colour' in RV. X, 3, 3 : 'अग्निं रागम् अस्थात्' = रागं कृष्णं शर्वैरे तमः, and in view of a similar accent in अधोवचतः (AV. V. 11, 6), where वचस् is apparently a

noun, the validity of Yāska's etymology is questionable. We may, therefore, accept Bhāskara, Bāpat, and PW.'s etymology, which sets up **रान-** as equivalent to some dark object like a dark belly or a similar physical part.

अनूप- (°पा: RV. X, 27, 23), a very obscure word, and left unanalysed by PP., has been connected by Yāska (II, 22) with the three atmospheric deities viz. the rain-god : **पर्जन्य**, wind : **वायु** and the Sun : **आदित्य**. He first derives the word from **√वप्** with **अनु** 'scattering favours to mankind', or 'sowing in succession', referring to these three deities : **त्रयस्तपन्ति पृथिवीमनूपाः, पर्जन्यः, वायुः, आदित्यः...** **अनूपा अनुवपन्ति लोकां स्वेन स्वेन कर्मणा**. Then, in the sense of 'an ordinary pond or watering-place', he derives it from **अनु+अप्** (= **आपः**) **अयमधीतरः...** **अनूप एतस्मादेव, अनूप्यत उदकेन** (II, 22), cf. Kṣīrasvāmin who explains this etymology as 'अनुगता आपोऽत्र' i.e. 'where waters follow', **अप्** ought to have become **ईप्** here by Pā. VI, 3, 97 : **द्वयन्तरूपसर्गेभ्य अप ईत्**, but as RNM. (p. 138) explains it, it has become **अनूप** when the word means 'a watery place' by Pā. VI, 3, 98 : **ऊदनोर्देशे**. But his sense or etymology of **अनूप** seems to have no bearing on **अनूपाः** of RV. text here, unless it has been taken figuratively in the sense of a divine 'source of water' for the world, cf. **अनूप्य-** as adj. to **धन्वन्य-** 'waters' in AV. I, 6, 4, Sā. explaining this passage, takes it with **समासान्त अच्**, interpreting it like Kṣīrasvāmin 'a receptacle of water or a watery low place': **जलाशयः, जलप्रधाननिम्नदेशः**. In connection with Soma, it is also used in the sense of the wooden vat : **कलश**, where Soma was accumulated after passing through the woollen strainer, cf. PW., GW. and others who agree to this sense.

अपऽअप (RV. V, 34, 3). The purpose of PP.'s division of **अपऽअप** is obscure.

Yāska (VI, 19) by connecting the prefix **अप** with the verb **ऊहति** and by repeating the verb **अपोहति अपोहति**, seems to imply emphatically the destruction of the non-sacrificer, cf. RNM. (p. 485). The double use of **ऊहति** implies extermination root and branch. Pā.'s rule : **नित्यवीप्सयोः** VIII, 1, 4, also seems to confirm the same sense of emphasis and though in VIII, 1, 6 : **प्रसमुपोदः पादप्ररणे**, he lays down that the prefixes **प्र**, **सम्**, **उप** and **उद्** are repeated in the sense of metrical filling-out (expletives), the prefix **अप**, being not included in this list, remains unaffected. But Sā., commenting on this **अप** here, says that the other **अप** is intended for metrical filling-out : **अपरोऽपशब्दः पादप्ररणः**. Perhaps he was influenced by Pā. VIII, 1, 6.

अपाञ्च-, **प्राञ्च-** (RV. I, 164, 38). These words signifying as adj. 'laid or turned backwards' and 'laid or turned forwards' (cf. PW. GW.) respectively, or 'downwards and upwards' as Sā. would interpret them, have not been

analysed in PP. But Yāska renders अपाङ् प्राङेति as अपाङ्गयति, प्राङ्गयति (XIV, 23) on which RNM. (p. 1140) says, 'the Mahārāṣṭra reading is अपाङ्गयति, प्राङ्गयति, but √अप् does not occur in the 10th conjugation'. From the fact, however, that in *Dhātupāṭha* (ed. Böhtlingk) a verb √अप् विशेष्णे occurs in the 10th conjugation (198), it may be supposed that the verb √अप् of the 10th conjugation may have been used in the usual sense during Yāska's age. Sā. (on RV. I, 164, 38) interprets अपाङ् and प्राङ् as adv., connected with the verb एति, in the sense of 'downwards', i. e. degraded condition and 'upwards' i. e. heavenly attainment respectively : अपाङेति, अशुक्लं कर्म कृत्वाऽधो गच्छति, प्राङेति, ऊर्ध्वं स्वर्गादिलोकं प्राप्नोति. Venkaṭa similarly derives the implied sense of 'becoming a creature of this world' and 'becoming the sun in the heaven' respectively : अपाङ् पुरुषे जीवो भूत्वा, प्राङ् दिवि आदित्यो भूत्वा. It seems, then, that both these words had established themselves as idioms in the Vedic language, and under the circumstances had gone beyond the scope of PP., being left only to the ultra-etymologists for exclusively etymological treatment. For the convention of PP. cf. VPra. V, 30 अङ्गतिसहस्रोः कृत्स्नोपे ऽ नावग्रहः ।.

अपीच्य- (°च्यम् RV. I, 84, 15) 'hidden', which has been listed among names for अन्तर्हित in *Nigh.* (III, 25) and is used in contrast with आविस्, cf. यदाविर्यदपीच्यम्.....असित दुःकृतम् RV. VIII, 47, 13, has been left unanalysed in PP. That its etymology had become obscure in Vedic age can be deduced from the fact that Yāska (IV, 25) gives as many as four interpretations of the word. One of these is based on the sense of 'gathered back' : अप+√चि, and Sā. also, quoting Upādi (IV, 112) : अन्नयादयश्च accepts it as one of the derivations, being of an irregular formation. But no pattern being available for such a form on the basis of √चि, the more acceptable derivation is from अपि+√अप्, which is another alternative etymology offered by Yāska and Sā. When used as prefix to a verb, अपि, as RNM. (p. 306) states, means 'inside' in RV. and implies 'vicinity, interiority'. Sā. explains the य of अपीच्य- as being the suffix यत् in the sense of 'being in', by Pā. IV, 4, 110 : भवे छन्दसि, so that, अपीच्य-, according to Sā., literally means 'being in the gone-out one' : अपिगते निर्गते भवमपीच्यम्. But even if this etymology was known to and expected by Padakāra, in what form could he analyse the word in PP. ? It is doubtful whether a hypothetical analysed form of this obscure word suited to the technique of PP. could be postulated.

अभि (RV. II, 24, 4) occurs as a prefix immediately after मधुघारम्. In the Saṁ. text of this verse, this अभि occurs only once, similarly, only once in its PP. But Yāska (X, 13) in his comments on this verse, uses अभि twice, once after मधुघारम् and again before the verb अतृणत्.

RNM. (p. 769) remarks in this connection, 'the prefix अभि occurs twice in the N. text, but the first अभि does not occur in Durga's commentary and it is not even required, both Durga and Sā. read only अभ्यवृणत् 'smashed entirely'. The 2nd अभि of N.'s comments here may, therefore, be taken as superfluous, particularly owing to the fact that the metre of the pāda is quite normal, and does not require two extra syllables. Possibly, however, Yāska's second अभि after मधुधारम्, was not a reproduction of another अभि in the Vedic verse, but only explanatory, but there seems to be no bearing of such an explanatory अभि on the context.

अभि संचरेण्य- (°ण्यम् RV. I, 170, 1) 'fluctuating, changeable', being an epithet of अन्यस्य चित्तम् 'other people's mind'. While Yāska (I, 6) has taken अभिसंचरेण्यम् here one word : अभिसंचरेण्यम्, अभिसंचारि, PP. has separated अभि before सम्ऽचरेण्यम्, a separation which has complicated the interpretation of अभि. All other authorities, however, read अभिसंचरेण्यम् here as one word, cf. Sā. who, reading अभिसंचरेण्यम् as one word, interprets it as 'moving in every way (सर्वतः संचारि)'. According to ORN. 'the word is one compound अभिसंचरेण्यम्. But the accent अभिसंचरेण्यम् is incorrect'. Separating अभि and connecting it with चित्तम् may be improbable, but the separation of अभिसंचरेण्यम् in PP. of RV. has many parallels in PP. of AV., as pointed out in APra. (p. 9) 'if a primary derivative is preceded by two prepositions and if the one immediately preceding it, is separated by *vigraha*, disjoined from the word are such as are used without significance, or to set forth the object, or are connected with something else': कृदन्ते द्व्युपसर्गे यत्र पूर्वेण विग्रहः। अनर्थकः कर्मप्रवचनीयो व्यूहो वा विगृह्यते. In the APra. many bi-prefixal gerundives like प्र। अनुऽध्या, अनुप्रवाच्यम् have been separated, and the principle has been shown, as indicated by the verse quoted above, that the extra separable prefix, if it is meaningless, a *karmapravacanīya* or connected with some other word, may be separated. We leave, therefore, the closer study of the अभि of अभिसंचरेण्य- to future researchers. Could it come under these three categories, as mentioned by APra. ? Or would any other category be set up ?

अम्यक् (RV. I, 169, 3) variously rendered as 'rested firmly', 'be solidly established' or (if the reading is अभि) 'approached', is one of those words viz. अम्यक्, यादृशिमन्, जारयायि and काणुका, which have been particularly illustrated by Yāska (I, 15). There is difference of opinion even in the reading. Yāska has two alternative readings, viz. (a) अम्यक् which he renders as अमाका 'rested firmly (VI, 15) < √म्यक्ष् ? According to RNM. (p. 473) the verb in अम्यक् is < √म्यक्ष् 'to put' for which cf. RV.

X, 44, 2, मिष्यक्ष वज्रो नृपते गभस्तौ 'O Leader of heroes, the thunderbolt is put in thy hands' and RV. II, 28, 6 अपो सु म्यक्ष वरुण मिषसे मत् 'O, Varuṇa, remove danger from me'. Sā. renders अम्यक्ष in the sense of 'approaches' (the cloud प्राप्नोति मेघसमीपे). According to Whitney, Macdonell (Grammar) अम्यक्ष is aor. 3rd pers. sing. of रम्यक्ष; it means 'be situated'. According to Berg. Religion I, 261 it means 'be solidly established'. According to GW. it means 'to sparkle'. He further indicates the relation of this verb with the verbs रमिष्य and रमिष्य. (b) As regards his alternative reading अम्यक्ष, Yāska renders it as अम्यक्ता approached < अभि + रम्यच्. Durga accepts this reading and renders अम्यक्ष as 'approaching against the enemies', अम्यक्षेति वा, अभिगतेव क्षत्रन् प्रति भवति. The PP.'s non-separation of अम्यक्ष may possibly be an indication that अम्यक्ष and not अम्यक्ष is the correct reading.

अलातृणः (°णः RV. III, 30, 10) a very obscure word rendered as 'easy to perforate', said of the cloud, owing to the thick volume of its water, 'full of water' or 'wealthy', while PP. does not analyse this word. Yāska (VI. 2) etymologically interprets it as 'easy to perforate' अलमातर्दनः < अलम् + रतृद्, cf. Durga अलमातर्दनः पर्याप्त आतर्दयितुम्, उदकपूर्णः, so much full of water, as 'fit to be perforated'. Sā.'s alternative derivation is from अलम् + रतृद् 'to injure'. According to RNM. (p. 428) 'in RV. 1, 166, 7: Maruts have been called अलातृणसः. Now wealth (°देणः) is with the Maruts, so अलातृणः may have meant 'wealthy'. In RV. III, 30, 10: Vala has wealth in the form of cows, so he is called अलातृणः; otherwise, what have Maruts to do with तृणः?' RN.'s interpretation, however, is very loose; he does not positively approach the word अलातृणः. PW. would derive it from अ + रला = रला ? 'not granting, anything, miserly'. It is curious that the same epithet should apply to Vala as well as to the Maruts. The real difficulty here is semantic. If it was used in some appreciative sense in connection with the Maruts, was it used sarcastically for Vala ?

अवत- (°तम् RV. II, 24, 4) in the sense of 'a hole, vacuity' etc. has not been analysed in PP. This word seems to be a philological deformity, for all philological attempts to derive it indicate that some abnormal philological factor has crept in the evolution of this word. Yāska (X, 13) construes it from अव + रतृद् i.e. अवातितम् which is explained by Durga अवाक् अतितं भूमिमुदकभावेन गतम् : gone down to the earth in the form of water'. But अव + रतृद् could not normally give this form. VVP. (I, 451) has tried to explain the abnormal *sandhi* by referring to the Vārttika, शकन्वादि- etc. on Pā. VI. 1. 94. Sā.'s derivation from अव + रतृद् indicates the same deformity. RNM. (p. 408-9) says 'अवत- may have been formed from 'अव' by the addition of त; अवत-, उत्स- and उद्भिन्- are related words and it appears that the verb is रसिन् connected therewith.'

RNM.'s explanation is philologically a muddle ; he does not demonstrate in what way or in what sense these words are related. Bezenberger (as pointed out by Walde : *Lat. verg. etym. Wörter-büch*) considers अवत- to be an extension of the prefix अव 'down', Lat. *au* 'down', Lett. *auvūts* 'fountain', but Bezenberger has not shown any t-extension pattern from a prefix in Sanskrit.

आघृणि- ('णे voc. RV. VI, 55, 1) as an epithet of Pūṣan = आ+घृणि- 'glowing with heat' (cf. PW. GW. etc.), has not been analysed in PP. Yāska (V, 9) takes it as a separable compound, with the prefix आ, the whole word literally signifying 'to whom light has come' (cf. Ch. III, Type I s.v.). Similarly Sā. renders आघृणि- as आगतदीप्ति-. RNM. (p. 365) takes घृणि- in the sense of 'a ray' and आघृणि- 'he who has rays on all sides'. घृण-, घृणा- or घृणि-, he says, are words in RV. and all of them mean 'severe heat, ardour'. In fact nearly all commentators take आघृणि- as equivalent to आगतघृणि-, √घृ being a verb signifying 'to shine': √घृ (दीप्ति). NS., however, explains it as 'one who is affected with anger', while in his comments on RV. I, 23, 13, he derives घृणि- from √घृ 'to flow' (वरणे), so that the word means 'one whose bag is full of curd': दग्धा पूर्णो दधिः स कचे रथे यस्य. What led PP. then, not to analyse this word? Perhaps a variant अघृणिः for this word, occurring in TB. II, 4, 1, 6 and TA. VI, 1, 1 may indicate the circumstances which rendered the analysis of this word so difficult. This suggests that even in the Brāhmaṇa period the structure of this word had become obscure and disputable. Perhaps it was to be on the safe side that PP. desisted from analysing this word.

आङ्गव- ('वेण RV. I, 105, 19). This word, rendered by all authorities as 'stotra or stoma', has not been analysed in PP. The non-analysis of the word in PP. may, perhaps, have some correspondence in Sā.'s alternative derivation of the word from √अङ् (गतौ) with the suffix अण् as स्वार्थिक- (on RV. III, 58, 5). But the sense of the verb does not happily befit the meaning of आङ्गव-. Yāska (V, 11) equates the word with आवोष- rendering it as स्तोम-, and Sā. also on RV. I, 105, 19 speaks of आङ्गव- as आवोषणयोग्य- 'worthy of being proclaimed'. This derivation may possibly suggest that Old Indo-Aryan had a sporadic non-aspirate: aspirate doublet √गुष्, √घुष्, confirmed by occurrences in the *Dhātupāṭha* such as √गूरी हिंसागत्योः, but √घूरी हिंसावयोदानौ, √गुङ् अव्यक्ते शब्दे, but √घुङ् शब्दे. The occurrence of the nasal ङ्, however, in आङ्गव- renders this derivation from आ+√घुष् doubtful. Possibly the word is a relic of some word connected with अङ्ग, a Vedic interjection. NS. derives it actually from अङ्ग+√ऊष्=कृष-, but the validity of this second element is questionable. Also cf. pp. 31, 127.

आवन्- ('भासः RV. X, 71, 7) has been generally rendered as 'reaching upto the mouth', referring to water in a stream. It has not been analysed in EY. 21

PP. Yāska (I, 9) derives आदन्न- from आस्य- + दन्न- (< √दच्). Sā. supports the same derivation, explaining the change of आस्य- into आ by the षोढरादि- irregularity (Pā. VI, 3, 109)—आस्यप्रमाणोदक- 'with water reaching up to the mouth'. RNM. (p. 28) postulates आद- as 'knee', so that the whole word means 'whose hands strike the knee'. He states in this connection that Yāska has missed the correct order here, which is 'head, armpit, knee'—the limb represented by आदन्न- is lower than both the preceding ones, so it should mean either the knee or the waist. But even a little glance through RV. X, 71, 7 will show that the correct order exactly corresponds to N. Sā.'s interpretation, for the actual order in the verse is eye (अक्ष्वन्तः), ear (कर्णवन्तः), mouth (आदन्नासः) and armpit (उपकक्षासः). The armpit does not precede, but succeeds the mouth. There is no mention of head in the verse. PW. GW. and others take the stem आस्- 'mouth' and दन्न- (< √दच्). This derivation is probable, but the abnormal form of आदन्नासः presumably precluded its analysis in PP.

आ निधातोः (RV. I, 41, 9) 'till laying down', referring to dice. While PP. separates आ from निधातोः e. g. आ निधातोः, in conformity with some convention (noticed above under अभि संचरेण्य-) possibly taking it to be an adnominal prep., Sā. definitely takes it to be so : आ निधातोः कपर्दकनिपात-पर्यन्तम् 'up to the outlay of the last cowrie'. Yāska (III, 16) takes आ to be upasarga here : आ इत्याकार उपसर्गः पुरस्तादेव व्याख्यातः, but it is not quite clear whether he took it in the adnominal sense. As regards निधातोः, Sā. explains तोः of निधातोः as a modification of the suffix तुन् (cf. Unādi, 1, 69) added to the root √धा, but by taking this derivation, he has missed the great pattern of Vedic -तोस् forms of the Vedic infinitive, as mentioned by Pā. III, 4, 16, (cf. TS. II, 5, 1, 5 : कामम् आ विजनितोः संभवन्ति). This would better explain the accent as well as the sense. Yāska, however, does not touch this point. If he has possibly interpreted आ निधातोः as दुरुक्तात्, then he may have construed आ as adnominal to निधातोः.

आशुशुक्षणि- (°णिः RV. II, 1, 1) 'gleaming or shining forth', as PW. GW. Geld. etc. render it, has not been analysed in PP. All authorities, past and present, agree so far, that this word is derived from √शुच् 'to burn and shine'. But it is the difficulty in the first part of the word which has created difference of opinion. Yāska (VI, 1) gives the following alternate analyses: (a) आशु- + √शुच् + √क्षण् 'burning up quickly' (cf. Ch. III, Type L s.v.), or (b) आ + √शुक्षणि 'burning thoroughly' आशुः शुचा क्षणोति..... आ इत्याकार उपसर्गः पुरस्तात्, चिकीर्षितजः (desiderative) उत्तरः आशुशोचयिषुरिति (cf. Ch. III, Type U s.v.). Sā. does so similarly on RV. II, 1, 1 : आ सर्वतो दीप्यमानो भवसि, आरूयुपदे √शुच् दीप्तौ इत्येतस्य सन्नन्तस्य छान्दसमिदं रूपम् । यद्वा आशु शीघ्रं शुच् दीप्तः सन् यत् संसेव्यत इति. But the postulation of शुक्षणि- in both these divisions would be the supposition of an unusual form. Possibly it was

this obscurity of the form which withheld them from analysing the word.

आहनस्- (°नसः RV. IX, 75, 5) has not been analysed in PP. This word has been variously rendered (cf. pp. 41, 127). PW. takes it in the sense of 'beaten, pressed out', deriving it as *ā-hanás*; Yāska (IV, 15) and Sā. (on RV. IX, 75, 5), though they similarly derive it from **आ+√हन्**, render it as 'deceiving': **आहननवन्तो वञ्चनवन्तः** and 'destroying the enemies': **शत्रूणामभिमुख्येन हन्तारः**, respectively. PW. GW. render it as 'swelling'. NW. connects the word, not with **√हन्** but with *ghana-* 'thick'. According to RNM. (p. 272) the only correct meaning of this word is 'pleasant' taking in view all the relative passages on the whole. There is another occurrence of this word **आहनः** voc. at RV. X, 10, 8, as an epithet of Yamī. Yāska (V, 2) renders it as 'giving a blow, shocking', owing to Yamī's 'vulgar' phraseology : **आहंसीव भाषमाणा इत्यसभ्यभाषणादाहना इव भवति**. Similarly Sā. renders it here 'O you, who give a blow to me' : **हे आहनः, ममापहन्त्रि**. But RNM. (p. 334) renders this **आहनः** as 'pleasant', remarking 'Yamī had not spoken any obscene word whatsoever, then how could Yāska's meaning *असभ्य* be applied here'? **आहनः**, thus means 'dear sister'. Note that Yama calls Yamī as **सुमगे**. But this sense of **आहनस्**, viz. 'pleasant' is doubtful, cf. RV. V, 42, 13 : **आहना दुहितुर्वैराणासु**, where **आहनाः** signifies something wanton; *S'tapatha-Brahmana* (IX, 3, 1, 24) **आहनस्यवादिन्** means 'talking shameless things', **रिप्रतराः शयनतरा आहनस्यवादितरा भवन्ति** 'they are very harmful, very abusive, and speakers of shameless things'.

उत्तान- (°नयोः RV. I, 164, 33). PP. does not analyse the word, but Yāska (IV, 21), analysing the word, derives it from **√तन्** with **उद्** 'stretched upwards' as **उत्तान-** equivalent to **ऊर्ध्वतान-**. Sā and GW. similarly derived the word, but the semantic difficulty involved in taking **उत्तानयोः** 'lofty' as an epithet applicable both to heaven and earth is considerable. How could the earth be 'lofty'? Hence it is better to take, as PW. GW. and others, literal meaning of **उद्** as 'out' here, **उत्तान-** lit. signifying 'stretched out', suggesting the vast distance between heaven and earth (cf. p. 127).

उत्स- (°स्सम् RV. V, 32, 1) 'a well, fountain', has not been analysed in PP. This word is a specimen of the bewildering difficulties of etymology, in connection with words of obscure origin (cf. pp. 13, 42, 111). MW. takes **उत्स-** to be a non-compound word, deriving it from **√उद्** 'to wet' and citing *Uṇādi* (III, 68) for this derivation. RNM. (p. 760) points out that instead of **उनसैः** 'to wet', the Gurjara reading of the N. text is **उक्षयनात्**; **उत्सः=उक्षः=उक्षीयमानः** 'carried upward in the sky', or **उद्=उदक-**, **न=नयति**; 'a cloud' is called **उक्ष-** because 'it brings water'. While Yāska, *Uṇādi*, Venkaṭa, Bhāskara, Sā, and others derive **उत्स-** from **√उद्** plus the suffix **स(ञ्)**, Yāska (X, 9) has offered several other alternative derivations such as **<√उद्+√सृ**, **उद्+√स्यन्द**

(which is against PP. cf. उद्भोजस् etc.). Sā. advances in various passages widely different derivations, e.g. उद्+√स् in RV. IX, 69, 6, उद्+√सु in RV. I, 64, 6, उद्+√सु in RV. I, 121, 8, उद्+√सिच् in RV. II, 24, 4, उद्+√स्यन्द्. As noted above, under अवत-, RNM. (p. 408-9) finds उत्स- to be related to अवत-, but he does not explain this relationship. The analysis of such an obscure word was evidently beyond the scope of PP.

उषासानक्ता (°क्ता RV. X, 110, 6). The PP. always expounds this compound with उषस्- as the preceding member, even if the words उषासा and नक्ता are separated and intervened by other words (cf. RV. VII, 42, 5). Pā. VI, 3, 31, prescribing an ādesa उषासः in devatādvandva, leads to the conclusion that the lengthening of ष of उषस्- in the Sāmhitā text was due to metre. This is further confirmed by the investigations of Lanman (*Noun Inflection in the Veda* (pp. 545-6), who has pointed out that this compound occurs 11 times in the beginning of a pāda and its second syllable has long vowel, as required by metre. Yāska (VIII, 10) expounds the compound as उषाश्च नक्ता च, though he, as well as Sā., reads the compound as उषासानक्ता, not pointing out that in actual isolated position, the word was pronounced उषसानक्ता. The PP.'s reading, therefore, is helpful in indicating the actual pronunciation of the word, and is corroborated by subsequent authorities. Hence MW.'s separation of the compound as उषासा-नक्ता is questionable.

ऋचीषम- (°षमः RV. X, 22, 2), an epithet of Indra, has been variously rendered as 'ṛc-like' (PW.), 'shining' (GW.), 'befitting praise' : स्तुत्या समः (Udgītha, Veṅkaṭa, Sā.). Yāska (VI, 23) similarly renders it as 'with qualities similar to his praise' : ऋचा समः.....स्तुत्या समानगुणः (also cf. p. 62). For ऋचीष-, GW. points out ऋजीष- as a pattern. PP. does not analyse this word, and RNM. (p. 498-9) says in this connection 'the word ऋचीषम- which occurs eight times in RV., is connected with Indra; like ऋचीषम-, there is ऋतीषह्-, which is connected thrice with Indra, and PP.'s analysis of which is ऋतिसह्-. On this ground the PP. of ऋचीषम- should have been ऋचिसम-, just as ऋति<ऋत्-, so ऋचि<ऋच्-; lengthening is for pronunciation. Both words may mean 'brave', but how, one cannot say'. Bloomfield (JAOS. 21, 500; WZKM. 17, 157) renders ऋचीषम- as 'receiving sāman in the ṛc', a rendering which does not seem to be probable. RNM.'s correspondence of ऋचीषम- with ऋतिसह्- is more notable, but he had derived no relevant sense, in spite of this correspondence.

कवन्ध- (°न्धम् RV. V, 85, 3) rendered as 'a big barrel or cask', metaphorically applied to a cloud by PW. etc. has not been analysed in PP. The reading of this word in all the editions of the RV., GW. and others (except Yāska ed.) is, कवन्धम् and not कबन्धम् (cf. p. 36). Yāska (X, 4) and following him Sā. derive it < कवन- = उदक- 'water'

+√धा 'a receptacle or holder of water': कबन्धं मेघम्, कवनमुदकं भवति, तदस्मिन् धीयते. GW., taking it in the sense of 'a cask', derives it from क-+बन्ध- 'water-binder'. Devarāja, similarly, derives it as कं खं बध्नाति, but with the meaning 'water'. RNM. (p. 736) renders कबन्ध- as 'that which affords pleasure by virtue of both, drink etc'. PP. does not analyse this word.

गिर्वणस्- (°णस् RV. VIII, 89, 7). This word, not analysed in PP., and rendered by PW. GW. etc. as 'delighting in invocations, fond of praise' has been derived by Yāska (VI, 14), and followed by Sā., from गिर्-+√वन् and explained as '(a god) whom (people) persuade by praise' (cf. Ch. III, Type G s.v.). According to RNM. (p. 471), the etymology of गिर्वणस्- occurs even in RV. VIII, 7, 9 : इमां मे मरुतो गिरम्.....इमम् मे वनता हवम् 'O Rich Maruts, listen to or accept this praise on my behalf', cf. VII, 94, 2 : शृणुतं जरितुर्हवम् इन्द्राग्नी वनतं गिरः 'listen to the praiser's invocation, O Indra and Agni, accept this praise'. In these two passages √वन् seems to mean 'to listen to' or 'to accept'. But in view of the possibility that वनस्- as a stem in the sense of 'receiver of praise', was not established in the current language, though a few patterns (cf. वयोधस्- and Uṇādi, IV, 225-239) did exist. PP. possibly desisted from analysing this word.

घृतस्नु- (°स्नुः RV. II, 27, 1) rendered as 'one whose surface is brilliant with ghee' (PW.) has been analysed as घृतऽस्नु- in PP. But the origin of this स्नु- has been variously interpreted. Venkaṭa., Sā., NS. and other take it from √स्नु 'to go', while GW. derives it from √स्ता and PW. <सानु- (cf. दारु- > द्रु-; जानु- > जु-). With the former derivation, घृतस्नु- is a Bahuvrīhi compound, and in the latter an Upapada compound (cf. ORN. 1, 16, 2). Yāska (XII, 36) gives three renderings of this word, i.e. (a) in the sense of 'exuding ghee' <(√स्नु) घृतप्रस्नाविनी-, or (b) 'dripping ghee' घृतप्रस्त्राविणी-, or (c) 'producing ghee' घृतसाविनी-. The first of these interpretations, owing to apparent resemblance of forms, may be the actual etymology, the other two may be only paraphrases. According to RNM. (p. 1027-8) 'the word स्नु-, occurring in RV. passages in the forms स्नुना, स्नुभिः, स्नोः may have meant 'shining'; घृतस्नु-, as an epithet of offering, means 'brimful with ghee' and consequently 'shining'. But he offers no evidence for his conjectural meaning of स्नु-, which seems to represent several composite meanings such as fulness, abundance etc., whether the literal sense be of 'exuding' or 'dripping' (cf. Ch. III, Type D s.v.).

चन्द्रमस्- (°माः RV. X, 85, 19). PP. does not analyse this word, suggesting that the origin of the word had become obscure in PP.'s times. Yāska (XI, 5), though offering several etymologies of the word, approaches the word with a brilliant etymological insight in one of his analyses, as he calls

it चन्द्रः माता, चन्द्रं मानसस्य 'the pleasant measurer, or one whose measuring is pleasant' This is corroborated by the fact that मास्- and मस्- also stand for the moon and month in general, cf. सूर्यामासा, चन्द्रमासा 'the shining (चन्द्रमासा) sun and moon' (सूर्यामासा) RV. X, 64, 3 and IF. 9, 44. Pā. also evidently takes चन्द्रमस्- as a compound, for in VI, 2, 42 he has enlisted चन्द्रमस्- among the *gaṇa* दासीभारादि, and prescribed that the first member of the compound retains its original accent. Also cf. Ch. III, Type I s.v.

तुरीप- ('प् RV. I, 142, 10) mostly rendered as 'promptly reaching', has not been analysed in PP. Yāska (VI, 21) rendering it as 'quickly reaching': तूर्णापि, evidently derives it <तुर-+अप्, a rendering which is also accepted by Devarāja, NS. Sā. etc. But there is another meaning of तुरीप- viz. 'powerfully falling water' (cf. IF. 10, 14) to which forms like अन्तरीप-, प्रतीप-, अभीप- and द्वीप- may be compared. With this sense the word has been derived from तुरि-+अप् 'water'. This pattern has been already noticed by Pā. VI, 3, 97 : द्व्यन्तरूपसर्गेभ्योऽप ईत्, though तुरीप- does not occur among the words listed by Pā. Also cf. Ch. III, Type U s.v.

दिविष्टि- ('ष्टिषु RV. VIII, 4, 19), the definite meaning of which has still to be established, has been variously rendered as 'seeking after heaven' (Yāska VI, 22 : दिव एषणेषु), 'the struggle for heaven, prayer, devotion' (PW.), 'various sacrifices, being an instrument of heavenly attainment' (Sā. : दिविष्टिषु दिवः स्वर्गस्य एषणेषु प्राप्तिहेतुभूतासु यागक्रियासु). But perhaps owing to its obscure sense, the word has not been analysed in PP. In connection with this word, RNM. (p. 496) remarks : 'the word दिविष्टि- occurs 12 times in RV. ; in all these passages it means यज्ञ-, षु means wealth ; that is दिविष्टि- 'in which wealth is obtained', just as that is गविष्टि- 'in which cattle are obtained'. But RNM. has not explained why he has set aside here the commonly accepted meaning of दिव्- viz. 'heaven'; nor has he demonstrated how in all the 12 passages दिविष्टि- means यज्ञ-, though in RV. VIII, 4, 19 : कुरुक्षत्रस्य दिविष्टिषु, the meaning of दिविष्टि- as यज्ञ- may be readily acceptable. Also cf. Ch. III, Type D s.v.

दुरोण- ('णे RV. V, 4, 5) generally rendered as 'a house', has not been analysed in PP. of RV., but PP. of TS. (I, 2, 14, 3) and of SV. (II, 654) analyse it as दुःशोन-. The stem ओन-, however, has not been shown to have occurred anywhere in Sanskrit. Yāska (IV, 5), setting up the word as दुरव- interprets it as 'difficult to satisfy' <दुस्+अव्. RNM. (p. 245) remarks about this etymology : 'दुस्तर्पाः occurs as the sense of दुरवाः, but this may be an interpolation, for Yāska could not fall into a confusion by giving such a meaning. Sā., commenting on दुरोण- in RV. III, 25, 5 derives it from दुर् (indeclinable) +अव्+the suffix -न in the passive sense, signifying 'difficult to be protected'. GW. etc. derive it from

दुर- = दुर- 'door', but the second element of the compound has not been explained by any authority. A comparison with दुर्योधन- (RV. I, 174, 7 etc.) suggests that the second element may be basically ऊन- (< √अच् + न); but the actual occurrence of *ऊन- as a participle from √अच् has still to be demonstrated from literature. WSR. (p. 4) offers no such pattern. Also cf. Ch. I, 9; III, Type I s.v.

देवाची- (°च्या RV. I, 127, 1) adj. of कृप्- has not been analysed in PP., while Yāska's (VI, 8) exposition of the word as 'directed towards the gods' (देवान् प्रत्यक्ता-), does not exactly correspond to the structure of the word, it definitely brings to light the fact that it is a compound word, consisting of देव- + some form of √अच्, ञ्च् 'to bend, be directed towards gods', cf. Durga, PW. GW. etc., also Ch. III, Type G s.v. Similarly Sā. expounding °च्या as 'worshipping the gods or inclined towards the gods': देवान् पूजयन्त्या देवान् प्रत्यक्तया वा (कृपा), takes it as a compound.

द्रविणस्- (°णसः RV. I, 15, 7) often rendered as 'a priest', or as an adj. subst. used in the sense of a ऋत्विज्-, has not been analysed in PP., but Yāska (VIII, 2) interprets the word in the sense of 'that who obtains wealth or offers wealth': द्रविणसादिन् ..., द्रविणसानिन्-. To Yāska, therefore, स् in this word was a relic of the verb √सद् or √सन्-. In the opinion of NS, the stem of this word is द्रविणस्-, ending in the suffix स्, but Sā. proposes an augment (*upajana*) स्. We have thus before us two suffixes, viz. इनन् (cf. द्रविण- < √द्र-) and -इनसुन्, both suffixes having the same significance. As regards the syntactical function of द्रविणसः, some take it in the abl. sense, qualifying सोमात् understood, but Sā. takes it as gen. sing., being an epithet of सोमस्य (cf. RV. I, 96, 8: द्रविणोदा द्रविणसस्तुरस्य, X, 64, 16: द्रविणसो द्रविणस्युः). Geld. translates it 'may the rich donor of wealth (drink it)': cf. the 9th verse (in I, 15) द्रविणोदा पिपीषति जुहोत etc., the 8th द्रविणोदा ददातु नो वसूनि etc. Similarly Veṅkaṭa, GW. take it as gen. sing. According to RNM. (p. 595), there are two possible etymologies of द्रविणस्-, i.e. (a) द्रवि- + नस- 'whose wealth is full of wealth: द्रवि धनं तेन युक्तं नसं धनं येषाम्', (b) द्रवि- + नसु- 'givers of wealth'. As comparisons he adduces RV. IV, 34, 5: नरो द्रविणसो गृणानाः 'where नरः = द्रविणसः = गृणानाः'. But here RNM. entirely ignores the accent of नरः, which is unaccented. How could this form be equated with गृणानाः? On the whole, therefore, द्रविणसः as gen. sing. may be satisfactorily acceptable; it fits in the text and is constantly elsewhere followed by Sā. Skanda (द्रविण- = धन-), cf. RV. I, 96, 8 etc. MW. (RV. III, 7, 10) taking the word as a stem द्रविणस्-, not a compound word, renders it 'bestower of wealth'. But he has not shown how so much sense could be deduced from the stem itself. Possibly he postulates a stem द्रविणस्- from the stem द्रविणस्य-. Otherwise a purely adj. *upajana* स्

could be easily postulated, giving the literal sense of 'wealthy' to the word.

धृषित्- (°ता: RV. X, 84, 1) 'bold, powerful' is the sense of this word and used as an epithet of the Maruts. But Yāska (X, 30) and RN. read it as **अधृषिताः**. Semantically this could give the sense 'irresistible'. But PP. has only **धृषिताः**, which has been accepted by Sā. Now **अधृषिताः** as taken by Yāska, is hardly possible here, for accent then should have been on the 1st syllable.

नभन्ताम् (RV. VIII, 41, 2) imp. 3prs. plu. 'may perish', literally 'may burst' has not been analysed in PP. But Yāska (X, V) takes it as two words viz. **न+भन्ताम्** (=मा, भुवन्) 'may (our enemies) be as if they do not exist' (cf. RNM. p. 740). But **नभ्** in the sense of **वध-कर्तृन्** already occurs in Nigh. II, 19. Hence this error of Yāska is to be corrected.

पराक्- (°के RV. VII, 100, 5) rendered as 'at a distance' (MW.), has not been analysed in PP. Yāska (V, 9) taking it to be etymologically a compound (cf. the English word 'homely' which is the product of the English compound word 'home-like', vide Webster, 1934 s.v. *agglutinative*) derives it as **परा+क्रान्त-** (< **√क्रम्**) 'gone away' : **पराके पराक्रान्ते**. Now **पराके** is the relic of a completely declined word, being loc. adv., opposite to **अवाके** (cf. RV. I, 129, 9). Contrary to Yāska, all authorities have derived this word from **परा+√अञ्च्** 'going away'; the declensional pattern of this word is fortunately available in two declined thematic forms **अपाका** and **अपाकात्** (cf. VPP. I, 294). These forms can be constructed from **√अञ्च्** with the suffix **घञ्** or preferably **अच्** with the prefix **अप**, the meaning of **अपाक-** and **पराक-** being about the same.

पराच- (°चै: RV. X, 108, 1) closely related to the above word **पराके**, and rendered as 'gone for away' RNM. (p. 906), 'directed or going away or towards some place beyond' (PW. etc.), has not been analysed in PP. which does not analyse all related words such as **उचैः**, **नीचैः** etc. indicating that these words had ceased to be felt as compound words by the Vedic speaker of the day. That the non-analysis of such words had become universal among PP., is indicated by a prescription in APra. (p. 136), that 'a word derived from **√अञ्च्** with its suffix elided is not divided' : **अञ्चतौ लुप्तप्रत्यये नेङ्गयन्ते ह कदाचन**. These words are instr. plu. used adverbially from adj. stems **उच्च-**, **नीच-**, **पराच-** etc. It is curious that while Yāska (XI, 25) derives **पराके** from the verb **√क्रम्**, he derives **पराचैः** < **परा+√अञ्च्** : **पराचैः पराञ्चनैः**, **च्** of **पराचैः** suggested to him **√अञ्च्** easily. Similarly, Sā. (on RV. X, 108, 1) derives it as **पराञ्चनैः** rendering it as 'intensely moving'. Words of the **पराचैः** type have been formed from the root **√अञ्च्** with the suffix **-क** though WSR. (p. 1) does not give them under the root **√अञ्च्**, because

they have been always formed with a prefix, Whitney's scope being non-prefixal forms.

परिचक्ष्य- (°क्ष्यम् RV. VII, 100, 6) has been rendered 'to be despised or disapproved' by PW. etc. and has been read as an unanalysed परिचक्ष्यम् in PP. But Yāska (V, 8), in his exposition of this word, first starts by reading it as अपरिचक्ष्यम् and renders it as अप्रख्यातम् 'not understood, indescribable': किं ते विष्णोऽपरिचक्ष्यम्..... अप्रख्यातम्..... अप्रख्यापनीयम्. Then he has an alternative reading as परिचक्ष्यम्, rendering it as 'something praiseworthy': किं ते विष्णोः प्रख्यातम्... प्रख्यापनीयम्. Sā., though he reads परिचक्ष्यम्=प्रख्यापनीयम् 'to be proclaimed, to be described with praise', adds the explanation that it is indescribable: अप्रख्यापनीयमेव तद्वति. MW. has no entry for अपरिचक्ष्य-; he reads only परिचक्ष्य-. RNM. (p. 361) does not notice this variation in Yāska's text: he renders परिचक्ष्य- as equivalent to अप्रख्यापनीय- 'indescribable'. It is not clear whether Yāska had actually two different readings here before him. If he read it as अपरिचक्ष्यम्, his reading was evidently wrong, for the accent in such a negative gerundive form was expected to be on the final syllable by Pā. VI, 2, 160 : कृत्योकेण्युच्चार्यादयश्च. The PP. reading is thus definitely a corrective for this case.

वृत्तनाज्- (°जम् RV. X, 178, 1), rendered as 'rushing to or in a battle' (MW.), has not been analysed in PP. Yāska (X, 28) connects it with the verb वृजि : वृत्तनाजितम् rendering it as 'a victor of a battle', unless it was only a paraphrase of the word and not a derivation. Sā. on RV. (l. c.) in view of Yāska's derivation of वृत्तनाज्यम् (IX, 24) as वृत्तनानामजनाद् (cf. Ch. III, p. 42), connects it with वृज् 'to move or throw', rendering it as 'one who drove out or won the enemy's armies': 'वृत्तनानां शत्रुसेनानां प्राजितारं प्रगमयितारं जेतारं वा, अज गतिश्चेपणयोः', GW. and others render it as 'rushing to the battle'. But Sā., while commenting on RV. IX, 87, 5, renders it as वृत्तनानां जेतृ- 'victor of battles (=वृत्तना- + वृजि), which is against the accent, the actual accent being on आ. Again, if वृजि had been the root of the last member, PP. would have analysed the word. The silence of PP. here is an indication that the word has nothing to do with वृजि. Also cf. p. 107.

प्रमगन्द- (°न्दस्य RV. III, 53, 14) rendered as 'a usurer', has not been analysed in PP. The way in which Yāska (VI, 32) has derived the word, viz. 'he who gives(-द्), saying, 'it will come to me': मामागमिष्यति, < माम् + आ + गम्, is so artificial that it sounds like the प्रत्याहार- system of Pā. Nevertheless most of the commentators have accepted this derivation. Only the वाररुच-निरुक्त, though following the same system of etymologizing, renders it a bit differently: 'he who greatly pleases only himself': प्रकर्षेणास्मानमेव यो मादयति' and not guests etc.: नातिभ्यादीन्, deriving the word from प्र + वमद्. But this derivation, artificial as it is, takes no account of the ग् of प्रमगन्द-. It was not the scope of PP. to hazard the analysis of such obscure words. Also cf. pp. 25, 103, 101.

EY, 22.

प्रस्कण्व- (°ण्वस्य RV. I, 45, 3) analysed by GW. as प्रस्-कण्व-, taking it as 'a descendant of Kaṇva', has not been analysed in PP. There is no doubt that प्र, when it was definitely a significant prefix, was often separated in PP., e.g. प्रब्रुवाण- in RV. I, 55, 4 has been separated in PP. as प्रब्रुवाण-. Now Pā. in VI. 1, 153 : प्रस्कण्वहरिश्चन्द्रावृषी, prescribes the insertion of an infix स् between प्र and कण्व- and between हरि- and चन्द्र- = हरिश्चन्द्र-, when these two words were the names of a Ṛṣi. This observation of Pā. probably throws some light on the hesitation of the PP. to analyse प्रस्कण्व-. For if the compound was etymologically equivalent to प्र + कण्व-, in what form could it be rendered in PP. ? Could स् be deleted, if the actual form of the word as a *prātipadika* was to be presented ? If not, how could प्र be detached from it ? Surely स्कण्व- was an impossible form. In spite of this difficulty which the PP. had probably to face, Yāska (III, 17) analyses प्रस्कण्व- as प्र + कण्व-, प्र implying the sense of progeny ; Yāska illustrates this use of प्र in प्राग्र- 'with the tip forward'; so 'Kaṇva forward' meant the progeny of Kaṇva : प्रस्कण्वः कण्वस्य पुत्रः कण्वप्रभवः, यथा प्राग्रम्. But Yāska's etymology here still leaves us in the dark as to the actual form of the word if it had been analysed in PP. Possibly Yāska would not have analysed it at all in PP. Also cf. p. 140.

भूरिदावत्तर- (°रा RV. I, 109, 2) being in the sense of 'much-giving', has been partly analysed by PP. as °वत्सतरा. The technique of PP., in the analysis of such words, is restricted only to one division, cf. the analyses वीरवत्सतमम् (RV. I, 1, 3), चित्रश्रवःसतमः (RV. I, 1, 5). It is a technique pointed out by the VPrā. (V, 2), viz. that -tara and -tama in the sense of excess, are preceded by an *avagraha*-, unless the word दक्षिण occurs: तरतमयोश्चातिशयेऽदक्षिणप्रत्यासङ्गे. But the further analysis of भूरिदावत्तर- possibly involved another difficulty. How could भूरिदावत्- be analysed ? PW. GW. analyse it as भूरि-दा-वत्-, but they have given no parallels of a stem दावत्-. Cf. WSR. (p. 72), who gives no stem दा- with -वत्-, but only -dāvan- or -dāvan-. Kātyāyana on Pā. VIII, 2, 17, referring to भूरिदावत्तरः, sets up the stem -दावन्-, prescribing the augment तुद् after भूरिदावन्-. So, though Yāska (VI, 9) renders °रा as 'बहुदावृत्तौ' (cf. Sā. कृतिशयेन बहुधनस्य दातारौ 'givers of abundant wealth'), 'much-giving', possibly he only paraphrases the word here, without attempting to analyse it. Hence it may be supposed that the difficulty of setting up the proper stem for भूरिदावत्- in analysis further aggravated PP.'s difficulty of a more detailed analysis of भूरिदावत्तरा.

मातरिभ्वन्- (°भा RV. VI, 8, 4), an epithet of Vāyu, has not been analysed in PP. It is evidently an बहुलुक् समास, being rendered by Yāska (VII, 26) as 'that which breathes in the atmosphere' or 'that which breathes quickly', (cf. Ch. III Type U s.v.). GW. renders it as prob. 'growing in the *mātarī*,'

i.e. in the fire-stick', being rather an epithet of Agni (cf. RV. III, 29, 11). The utter silence of PP.'s technique on this word is bewildering to the Vedic student. For granted that मातरिश्वन्- was not, strictly speaking, a compound, for it already, by itself, stands in an analysed form, was there nothing in PP.'s technique to represent the fact of its being an analysed form? When it could afford to analyse a word like ऋषिभिः into ऋषिभिः, what prevented a similar division of मातरिश्वन्? Was the obscure nature of श्वन् responsible for this non-analysis?

रोदसी- (°सी RV. V, 56, 8) rendered by Yāska (XI, 49) as 'wife of Rudra', the sense of the word being in the singular number, has been presented in PP. as रोदसी with a fine distinction suggested by the use of इति elsewhere (cf. रोदसी इति RV. I, 167, 4), implying that the word was not to be taken in its usual, dual sense, though the form appeared to be dual. So here PP. has come to the help of Yāska. There are four such references to the sing. occurrence, viz. RV. I, 167, 5; V, 56, 8; VI, 50, 5; 66, 6; GW. adds I, 167, 4, (where he reads °सीम्), and again points out four more references under रोदसी-in sing. according to him. This holds good in the case of PP. of every Veda, cf. AV. I, 32, 3, where the du. use of रोदसी occurs (cf. Pā. I. 1, 11). Also cf. Ch. III, Types O, U s.v.

वनस्पति- (°ते voc. RV. II, 37, 3), has not been analysed in PP., but has been separated by GW. as वनस्-पति-. (वनस् prob. a form of the gen. of वन-, cf. रथस्-पति- 'king of the wood, a forest' here. Similarly Yāska (VIII, 3) explains it as 'the protector of forests': वनस्पत इत्येनमाहुः, एष हि वनानां पाता वा पालयिता वा. In the same way Sā. also renders वनस्पते as वनानां पते 'O Lord of forests'. We are not sure how PP. may have explained it, but what actually withheld him from analysing it, is torturing indeed, in view of the fact that शुभस्पती (RV. I, 3, 1) has been separated in PP. as शुभः।पती इति. Could not वनस्पते be taken in the same category as शुभस्पती? If not, why?

वराह- (°ह्म् RV. I, 61, 7) rendered as 'a boar', has not been analysed in PP. Yāska (V, 4) interpreting वराह- in RV. I, 61, 7 as 'a cloud', derives < वर- 'water' + आ+रह 'to bring', lit. 'one who brings down water as food': वराहो मेघो भवति, वराहारः. He cites a Brāhmaṇa in support of this fanciful interpretation, referring to a legend in a Brāhmaṇa that the cloud had brought food 'वरमाहारमहार्षीदिति च ब्राह्मणम्'. But if we compare a number of parallel Vedic passages, it will be evident that वराह-, literally meaning 'a boar', was metaphorically used in the sense of 'a cloud'. Thus in RV. I, 114, 5, Rudra is called the वराह- of heaven, referring to his fearful appearance. NS., interpreting this passage, renders वराह- here as 'like a cloud' or 'boar-shaped': मेघसरश्मम्, सूकरसरश्मं तदाकारम्. Sā. renders वराह- here as 'having strong limbs like those of a boar'. Similarly cf. RV. X, 8, 4, and also Ch. III, Type B s.v.

वाताप्य- (°प्यम् RV. IX, 93, 5) rendered as 'water', or 'swelling, fermenting', as an epithet of Soma, has not been analysed in PP. Yāska (VI, 28) explains its literal meaning as 'increased by the wind', deriving the word from वात-+आ+प्यै : वाताप्यमुदकं भवति, वात एतदाप्याययति. As the word has been used as an epithet of हृदि, सोम-, रयि- etc., PW. GW. render it as 'swelling and fermenting'. In RV. X, 105, 1, PW. and G.W. take it in the abstract sense, i.e. 'a swelling'. PW. renders वाताप्य- as 'swelling the wind', referring to Soma as fermenting. But there is another series of etymologies which take आवि- 'friend' as the basis of the second element of this word. Thus RNM. (p. 511) says "in RV. I, 187 hymn, Soma has been addressed as वातापे 'one whose friend is wind' : वात आपियैस्य : the wind is very helpful to Soma, growing on the mountain; वातापेरिदं वाताप्यम् 'a plant like Soma, excellent, that is वाताप्यम्'." Similarly Bergaigne (*Relig.* I, 171) renders it as 'friendship of the wind' : वात-+आप्यम्. Geldner (*KZ.* XXVII, 216) renders it as 'desired company' : वातमाप्यम्. In favour of this latter series of etymologies it may be said that आप्य- has been actually used in RV. in the sense of alliance, friendship etc. cf. PW. GW. etc., so that a metaphorical sense of 'friendship' in this word is not unthinkable. Also cf. Ch. III, Type G s.v.

विश्वस्वत्- (°स्वतः RV. VI, 8, 4) being not analysed in PP. and as an epithet of Āditya-, has been separated by MW. as विश्वस्वत्- 'shining forth', being derived from वि+वस् 'to shine', present विश्वस्ते 'shines'. So Yāska (VII, 26) takes it as a separable compound, having the quality of विश्वसन-, विश्वस्वत आदित्यात्, विश्ववान् विवासनवान्, which RNM. (p. 582) explains as 'the dispeller of darkness'. Here the question arises, when PP. so often detaches prefixes from radical forms, what prevented a similar analysis here? Was वि, here considered by some authorities to be a reduplicative syllable, irregularly formed? Also cf. Ch. III, Type E s.v.

विश्वपति- (°तिम् RV. I, 164, 1) has not been analysed in PP. PW. GW. etc. analyse it as विश्व-पति- 'the chief of a settlement or tribe'; according to RNM. (p. 319) the literal rendering is 'king of the worlds'. Yāska (IV, 26, XII, 29) analyses it as विश्वः+पतिम् 'all-protector'. विश्वपतिं सर्वस्य पातारं वा पालयितारं वा, cf. also विश्वपतिः (RV. X, 135, 1) सर्वस्य पाता वा पालयिता वा. Sā. on RV. I, 164, 1 similarly renders it as 'protector of the subjects, i.e. people' : विश्वां प्रजानां पालयितारम्. The problem released by the silence of the PP. on this word is : In what form could the PP. analyse this word? Was any stem like विश्व- already arrived at by PP. convention? If so, in what form could it appear in PP. technique? Who knows some such debates may have been held before the PP. decided to leave the question of analysing open by keeping the word unanalysed?

विषुचीना- (°ना RV. I, 164, 38) rendered as 'going apart or in different directions', has not been analysed in PP., but PW. etc. connect this word with **विष्वच्-**, which they analyse as **विषु-+अच्-** 'moving in various directions', while Venkaja also renders **विषुचीना** as **विष्वगच्चनौ**, with the same literal sense. Yāska (XIV, 22) interprets only the literal meaning of this word as 'going on all sides' or 'going a great deal': **विश्वगामिनौ बहुगामिनौ वा**. Thus, though his interpretation here was only a paraphrase, he may have had the same etymology in mind. Sā.'s paraphrase **सर्वत्र गामिनौ** 'going everywhere' points to the same direction.

वैश्वानर- (°नरस्य RV. I, 98, 1) an epithet of Agni, rendered by GW. as 'pertaining to the whole of humanity', has not been analysed in PP. Perhaps PP. could have analysed the word if the approach of ancient Indian etymologists to this word had been clearly similar to that of GW. But the concept 'pertaining to the whole of humanity' is foreign to Vedic concept of Agni. Yāska and Sā., while deriving the word from **विश्व-+नर-+नी** or **√नृ**, present a concept of Agni which postulates him as an active agent (N. VI, 21: **विश्वान् नरान् नयति, अपि वा प्रत्यतः सर्वाणि भूतानि**; Sā. on RV. I, 98, 1: **वैश्वानरस्य विश्वेषां नराणां लोकान्तरनेतृत्वेन स्वामित्वेन वा सम्बन्धोऽग्रे**: 'either one who leads mankind or one who approaches mankind'. This concept, however, is not presented by the word as it stands, and so the expression being obscure, even **विश्वानर-** has not been analysed in PP., though **विश्वान्वसु-** under RV. X, 85, 21 has been analysed there. While commenting on **वैश्वानरस्य** *op. cit.*, Sā. quotes Pā. VI, 3, 129: **नरे संज्ञायाम्**, which prescribes the lengthening of the final **अ** of **विश्व-** before **नर-**. If we take **विश्वानर-** as the basis of the word, **वैश्वानर-** could be derived from it as an adj. (cf. Pā. IV, 3, 120: **तस्येदम्**). But this mechanical formulation could hardly bring to light the essence of the word. Perhaps the 'agnostic' attitude of the PP. could be read in its non-analysis of the word. Durga, commenting on Yāska's (VII, 2) observation 'or he may have been just **विश्वानर-**': **अपि वा विश्वानर एव स्यात् प्रत्यतः सर्वाणि भूतानि**, suggests that there may have been a deity named **विश्वानर-**; his son is this **वैश्वानर-**. RNM. (p. 561), commenting on this remark, further suggests that Durga's text of Yāska's may have the word 'तस्यापत्यम्' after 'भूतानि,' so that possibly Durga is rendering here Yāska's actual alternative opinion about **वैश्वानर**, viz. that **विश्वानर-** may have been the name of some deity, whose son was this **वैश्वानर-**. But RNM. has not offered any positive argument in support of this suggestion.

व्यञ्जस्वती- (°ती: RV. X, 110, 5). This word, commonly translated as 'extensive', has been analysed by Yāska (VIII, 10) as **वि+√जञ्**: **व्यञ्जनवत्यः** and the rendering of Sā. **व्यञ्जस्-** 'comprehending, extending', > **व्यञ्जस्वती**: 'having an

extension': व्यञ्जो व्यापनं तद्वत्सः, has been done in the same spirit. But PP. does not analyse this word—a fact which may be suggestive, for WSR. (p. 166) sets up a verb √व्यञ्च् 'to extend' and a study of the following forms in the connected list will indicate that nothing but a verb √व्यञ्च् could be postulated therefrom: विव्यञ्चत्, अविव्यञ्क्, अविव्यञ्चुः, विव्यञ्चन्त, विव्यञ्च, विव्यञ्चथ, अव्याचि, वाव्यञ्च्, विव्यचिष-, व्याचय. Could √अञ्च् be conceivably postulated from any of these forms? May it not, then, be supposed that PP. had a verb √व्यञ्च् in mind when he desisted from analysing this word? Now the *Dhātupāṭha* has a verb √व्यञ्च् in the sense of व्याजीकरणे 'to cheat'. This meaning may be the psychological side of 'extension' (cf. Hindi जाल फैलाना 'to entrap') which, in the physical sense, may have been the meaning of the verb √व्यञ्च् during the Vedic period.

शिरिम्बिठ- (°उस्य RV. X, 155, 1) which is rendered as 'a cloud', or sometimes taken as a proper name, has not been analysed in PP. Yāska (VI, 30), interpreting it as 'a cloud', etymologically explains it as 'that which is broken in the atmosphere' 'शिरिम्बिठो मेघः, शीर्यते बिठे, बिठं बीरिटेन व्याख्यातम्'. For the origin of बिठ- as 'atmosphere', he in V. 28 connects it with बीरिट- 'atmosphere', which he has derived from √भी or √भास् + तति- (< √तन्) 'an expanse of light or the awful': बीरिटमन्तरिक्षम्, भियो भासा वा ततिः. Evidently it is a very loose etymology. Sā. merely follows Yāska's interpretation. As a proper name (cf. Veṅkaṭa, Sā., GW.) it occurs as the name of a son of भारद्वाज. He is the Ṛṣi of this hymn (cf. Yāska's alternative explanation). RNM. (p. 517) says in this connection: "शिरिम्बिठ- may be originally the name of Indra, and may, in this passage (RV. X, 155, 1) be the name of a king, and अरायि- may be the name of a woman inimical to him. The poet says: 'I will drive you out with the help of the soldiers of शिरिम्बिठ' ". The proper name शिरिम्बिठ, having become stereotyped perhaps generations before, and so difficult to analyse, was, therefore, beyond the scope of PP.

शुद्ध- (°रुहः RV. IV, 23, 8) rendered as 'invigorating draughts, or water', (PW. GW. etc.) has not been analysed in PP. MW. says 'probably' it is connected with √शृद् 'to moisten', but WSR. (p. 176) shows no example of a vocalic correspondence of उ of √शृद् with ऋ of शुद्ध. Yāska (VI, 16) offers a hyper-analytical etymology of शुद्ध- 'water' by interpreting it as 'that which prevents pain': शुद्ध आपो भवन्ति, शुचं संरुधन्ति (< शुच् + रुध्). But PW., GW. Mac. *Ved. Gram.* (p. 200) derive it from √शृद् with svarabhakti, though evidence for such a svarabhakti has not been given. RNM. (p. 476) says on this word: "शुद्धः occurs 10 times in RV. In 9 verses, it means 'gift, wealth', cf. RV. VII, 62, 3: वि नः सहस्रं शुद्धो रदन्तु, ऋतावानो वरुणो मित्रो अग्निः: ".....may give us thousands of gifts (शुद्धः)." 'Gift' may have been the metaphorical meaning of शुद्धः here,

but RNM.'s comments throw little light on the literal meaning of शुद्धः. He tends to interpret words from the spirit of the passages concerned, and sets little value on etymology.

श्रद्धा- (°द्ध्या RV. X, 151, 1) 'faith', has not been analysed in PP., though it is curious that even Nigh. (III, 10) gives a separate name श्रद्- or श्रुद्- as a name of सत्य-. Possibly PP.'s difficulty was the second element of the word, i.e. -धा-. In what form could this be put in PP. ? Yāska (IX, 30), with a brilliant etymological insight, takes it as a divisible compound, so called from 'putting reliance' : श्रद्धा-, श्रद्-धानात्, but possibly it was only an etymological explanation on his part, and as a Padakāra he may have adopted the technique of PP.

समृद् (°मदः RV. VI, 75, 2) 'furious', being an epithet of (enemy's) army, has been analysed as समृद्- in PP. Yāska (X, 17) has two alternative separations, e.g. (a) स+मृद्- 'raging together' (< √मृद् 'to rage'), or (b) समृ+√मृद्, lit. 'devouring each other'. Authorities have accepted either etymology, but Yāska's alternative analysis, in spite of the single analysis in PP., indicates that PP.'s technique was not so rigidly or literally followed in etymologizing and that discretion often ruled in these matters.

सस्तिन- (°स्तिन् RV. X, 139, 6) rendered as 'bestowing or showering', referring to a cloud, has not been analysed in PP. Yāska (V, 1) rendering it as 'a cloud', derives it < √स्ना i.e. 'one bathed with water' : संस्नातं मेघम्. Sā. on RV. X, 139, 6, accepting this derivation, expounds the word as 'a cloud, giving a copious bath to the whole world,' being itself bathed with water' : सस्तिन् अग्निः संसृतम्, प्रकर्षेण सर्वस्य जगतः स्नापयितारं मेघम्. And Pā. mentions the patterns of the सस्तिन- type in III, 2, 171. The initial accent of सस्तिन- etc. suggests that it was formed with the -किन् suffix mentioned in this sūtra, (cf. दुषि- WSR. p. 82). Besides, Veṅkaṭa also supports this derivation. RNM. (p. 327) thus explains this derivative sense of सस्तिन-. "the cloud is said to be bathed with, i.e. full of water. This word has been constructed on the pattern of ददि-, पपि-, ययि-, जजिम- जजि- etc. from √स्ना with reduplication. This सस्तिन- occurs 9 times in RV. ; of these, two occurrences signify 'bathed', i.e. 'dazzled'; 6 occurrences signify 'powerful'; in one occurrence the sense cannot be determined." Others, like PW. GW. etc. derive it from √सन् 'to bestow', to which the same suffix -किन् may have been added, but the sense from √स्ना seems to be more consistent with a poetical passage, describing the saturation of the atmosphere with showers of water and suggesting, by implication, various meanings like 'comfort, well-being, gifts etc.', in accordance with the context.

सुबुधन्ती- (°न्ती RV. X, 110, 6). The meaning as well as the formation

of this word is very obscure. Applied as an epithet to day and night, it has been rendered by Yāska (VIII, 11) either as 'smiling' or 'giving a (sweet) sleep' (<√स्मि 'to smile', or √स्वप् 'to sleep': **लेष्मीयमाणे इति वा सुष्वापयन्त्याविति वा**). It is not clear whether his explanation is etymological or only a literary paraphrase. Sā. on RV. X, 110, 6 explains it etymologically as **सु+अयन्त्यौ** 'going well', i.e. 'welcoming', or **स्वापयन्त्यौ** 'making one sleep', with irregular elision of **प** : **सुष्ठु अयन्त्यौ गच्छन्त्यौ, यद्वा स्वपेण्यन्तस्य वर्णलोपः, सुष्वापयन्त्यौ**. The PP. form **सुष्वयन्ती-**, though not analysing the word, is interesting, as it may, to some extent, support Sā.'s first derivation **सु+अयन्ती-** but the occurrence of another **सु** before **स्वयन्ती-** renders this explanation inadequate. RNM. (pp. 616-7) derives the word from √स्वि 'to press Soma juice', consequently 'to give'; **स्वयम्=दानम्** 'gift'. This sense of the word, he says, occurs in several places, as in RV. IV, 2, 42, **सुष्वये** 'to the giver'. in RV. VII, 36, 6 **सुष्वयन्त** 'give good things'. But the postulation of a verb √स्वि 'to press' has not been demonstrated by the author. It is interesting to note in this connection that a connected tense form **सुष्वयन्त** occurs in RV. VII, 36, 6. This form has not been entered by WSR. (p. 187); perhaps his postulation **सुष्वि-** is related to this form. Modern authorities like PW., GW., MW. and Barth. derive **सुष्वयन्ती** from √सु or √स्व 'to press, give birth to, or stimulate', but the occurrence of **य** in the word creates a baffling difficulty in the acceptance of this derivation. WSR. has shown under neither of these two verbs any form thereof with a **य**. PP.'s reading **सुष्वयन्ती** seems to be suggestive here. May it not be postulated as denominative of **स्व-** 'welcoming as one's own'—a unique relic connected with **स्वयु**, an epithet of Indra, 'ruling of one's own free will' ? (cf. MW. s.v.). Against this postulation may be noted **सुष्वाणः** (RV. IX, 6, 8) and **सुष्वितराय** RV. VII, 19, 1, but the presence of **य** in **सुष्वयन्ती** may indicate it to be of the denominative type.

सौमनस- (°से RV. X, 14, 6) has not been analysed in PP., and its meaning has been differently explained, e.g. as **प्रीत-** or **भद्र-** 'kind or favourable attitude', by Udgītha and Veṅkaṭa and as 'benevolent attitude' **कल्याण-मनस्-** by Yāska (XI, 11). It was evidently taken as a divisible compound by these latter authorities. Sā., explaining the word in his comment on RV. I, 76, 2, derives it from **सु-मनस्-** adj. + the suffix **अण्** in the sense of **भावे**. PW. etc. similarly derive it < **सु-मनस्-**. The PP. of the RV., by some convention, does not analyse *taddhita* compounds like **सौमनस-**, though the PP. of the TS. does separate them here and there.

स्वसर- (°राणि RV. I, 3, 8). This word, being not analysed in PP., has many meanings in various contexts, e.g. 'day, house, stable, way, body, nest, soul'. Yāska (V, 4) derives it first from **स्व+√सृ**, lit. 'moving by oneself' when signifying the 'day' or from **स्वर्+√सृ** caus. 'one moved by the sun',

also in the same sense : स्वसराणि भूतानि भवन्ति, स्वयं सारीणि, अपि वा स्वर आदित्यो भवति, स एनानि सारयति. Perhaps it would be safer to take 'a house' as the proper meaning of the word, for 'house' could be easily adapted to any sense in several contexts; with this meaning, the derivation offered by PW. from स्व-+सर- 'one's own resort, a stall, fold, one's own place, house' seems to be considerably acceptable. Also cf. Ch. III, Type U s.v.

स्याल- (*लात् RV. I, 109, 2) rendered as 'the brother of a bride', has not been analysed in PP. One of the derivations offered by Yāska (VI, 9) refers to the wedding ceremony, स्याल- being so called because he throws fried rice from the winnowing-basket during the wedding ceremony : स्यात् लाजान् आवपति. Now स्व- in the sense of a winnowing-basket actually occurs in *S'āṅkh.-Gṛhya-Sūtra*, i, 13, 15, and the derivation of स्याल- from this स्व-, in the sense of 'pertaining to the winnowing-basket' by an adjectival suffix आलच् (cf. रसाल-, वाचाल-) is formally not unthinkable. RNM.(p. 456) refers to one of the derivations of स्याल- by Kṣīrasvāmī in his commentary on the *Amarakoṣa*. He derives it from √स्यम् 'to deliberate (वितर्क)'. The स्याल- is so called because 'he goes to his sister's husband either to ask for money or to offer money; thus he keeps deliberating.' But how could it be determined whether स्याल-, which occurs only once here in RV. had this particular meaning ?

स्वस्ति- (*स्तये RV. I, 1, 9). This word has not been analysed anywhere, except in SV. PP., where it is separated as सु+अस्ति-. Yāska (III, 21) similarly analyses it as सु+अस्ति- in the sense of 'honourable existence' : अस्तिः अभिपूजितः, सु-अस्ति इति. PW. expounds it as सु-अस्ति- 'well-being'. It is a notable fact that 'in several occurrences of the forms of √अस् of this type, the initial vowel अ of the verb is dropped, e.g. अभिष्टि-, स्ति- etc. But in occurrences in which this अ is not dropped, we may postulate the existence, side by side, of an अकिन् suffix, which did not permit the elision of this अ. In most of the textual occurrences, the form is pronounced सु-अस्तये metrically¹. PW., however, renders स्ति- (RV.) as 'dependent, servant (=staff)', comparing the word to Av. *ṣti*, so that one may be led to suppose that स्वस्ति- meant 'wealth and servant'; but then the difficulty of स्वस्ति- being a fem. sing. form has to be faced. Could fem. sing. be taken here in the collective sense ? If so, any parallels from the Vedic language ?

1. RNM. (p. 231), however, says 'स्वस्ति is not to be rendered as सु+अस्ति, but स्व-+स्ति; स्व=स्ति=धन=wealth; स्वस्ति means 'abundant wealth, opulence'; स्वस्तये 'for the sake of opulence'. But while the setting up of स्व- as a stem here is interesting, the reasons for taking स्ति- in the sense of wealth have not been given. Moreover, this sense proposed has the defect of superfluous repetition.

(e) Conclusions from the above specimens

The above specimens, it may be presumed, are sufficiently considerable to give us an idea of the bearing of PP. on Vedic philology in general and on Yāska's *Nirukta* in particular. In the first place, it cannot be denied that PP. has been occasionally helpful to Yāska, thus रोदसी (p. 171) as treated by PP. definitely gave a clue to him that this word in the passage concerned was in sing. number. Though it must be admitted that Yāska was not a blind follower of PP., as may be gathered by his alternative analysis of समद्- (p. 175), he accepts the analysis of PP. only when he considers it to be necessary, offering his own alternative analysis when occasion requires it. But PP. is bound to be an indispensable guide for all students of Yāska, mainly as a controller and a corrective, as the following consideration will show :—

(i) नभन्ताम् (p. 168) has been erroneously separated by Yāska into न+भन्ताम्. The non-analysis of नभन्ताम् in PP., confirmed by the occurrence of नभ् in Naigh., has proved to be a corrective for Yāska's postulation.

(ii) By not analysing व्यचस्वती- (p. 173), PP. could prevent the hasty etymologist from rushing into the derivation वि+√अच् and strengthen the postulation of √व्यच् as origin of the word.

(iii) By presenting the first element of उषासान्- (p. 164) as उषस्-, PP. has offered to all Vedic students the correct pronunciation of the actual word, apart from metrical usage.

(iv) PP.'s non-analysis of घृतनाह- (p. 169) could correct Yāska's error of his possible derivation from √जि.

(v) PP.'s only reading परिच्छय- (p. 169) could prevent the student of Yāska from reading any negative expression in the original text. If the word did give a negative sense, it could be only by implication.

(vi) PP.'s presentation of सुव्यन्ती- as सुस्वयन्ती- (p. 175) could not only correct impossible derivation as from √स्मि and √स्वप्, but also possibly suggest an etymology from स्व- construed as a denominative form.

Secondly, a study of the above specimens will bring to light, for the first time, a full perspective of the actual difficulties of PP. It may appear at first sight as if the specimens given above are beyond the scope of PP., for most of these specimens have not been analysed therein. But a little reflection will show that most of the specimens present to us the difficulties which not only PP. but all Vedic etymologies have to face, as the following considerations will show :—

(i) Many of the above specimens are obscure words, and it was presumably laid down as a technique by PP., that words of obscure origin

should not be analysed. This could be immediately gathered from a very interesting passage in APra. (p. 134) stating that words which are doubtful, in which some letters have been elided or which have been deformed, should not be analysed : संदेहाद् वर्णलोपाच्च व्यत्ययाच्चावगृह्यन्ते. A similar precept has been given by VPra. (V, [34] : पाङ्त्रान्... संशयात्. From the above specimens, the non-analysis of words like चन्द्रमस् (p. 165) and स्वसर- (p. 176), for which Yaska gives several alternative derivations, now reveal to us, though only partly, the deliberate plan which had withheld the PP. from analysing these words.

(ii) Another interesting principle laid down by the same APra was that a रुढि word like ककुम्- should not be analysed : रुढिशब्दार्थसंज्ञा ये नेङ्गयन्ते ककुभादयः [cf. (b) 'The Conventions of PP. and (iv) in the preceding p.]. A reference to पराच् (p. 168) will show how words like उच्चैः, नीचैः were not analysed. Though the Padakāras were fundamentally etymologists, theirs was a restricted etymology, which did not trespass the bounds of those words which the genius of the language had, in the mind of the common speaker, established as single, unanalysable words.

(iii) One can imagine the mental struggles and debates among Padakāras about the analysis of even already formally analysed words like मातरिश्वन्- (p. 170). What on earth led them to withhold the analysis of words like मातरिश्वन्-? Apparently it was the second element of the word which was a difficulty here. In what form could it be postulated? Similarly, a word even otherwise analysable, e.g. प्रस्कण्व- (p. 170) let loose problems of presentation as detailed above. The second element of अद्वा- in अद्वा (p. 175) was another difficulty of a similar nature.

(iv) Presentational difficulties involved in the analysis of words like विश्वपति- (p. 172) presumably forced PP. to a non-committal attitude by not analysing the words concerned.

(v) Sometimes variants of words like आवृणि- (p. 161) may have prevented the PP. from analysing.

Thirdly, the above specimens indicate what a world of further researchers awaits all students in the Vedic field. While interesting derivations of words like स्वस्ति- (p. 177) by RN. open up further fields of investigation, a further study of the type of bi-prefixal gerundives like अभि संचरेण्य- (p. 159) enriched by a copious list in APra., holds out prospects of important results. Thus several words not analysed in PP. are really problems for all Vedic researchers.

INDICES

1—Index of Words Etymologised by Yāska

(Figures refer to the pages of this book. The sign * marks etymologies acceptable to comparative philology)

अंश- 95
अंशु- 25, 95
अंसत्र- 118
अदति- 20, 72
अदस्- 20, 72
अहु- 20, 72
अहुर- 72
अकूपार- 8, 35, 154
अक्र- 30, 122
अक्ष-(die) 9, 72
अक्ष-(axle) 85
अक्षुर- 33
*अक्षा- 39
अक्षि- 6, 72, 118
*अगोष्ठा- 39
*अग्नार्थी- 39
अग्नि- 3, 25, 94, 95
अघ- 22, 85
*अघ-शंस- 39
अघ्न्या- 61, 100
*अकृत्- 13, 17, 39
*अकुत्- 13, 39
*अक्त- 39, 123
अकार- 72
अक्रिरस्- 27, 100
*अकुलि- 20, 39
अज- 123
अज-, एकपाद्- 100
*अजीग- 39
*अज्म- 39
अणु- 7, 9, 20, 72
अतिथि- 61, 118, 155

अतूत- 13, 67
अत्य- 40
अत्रि- 100
अथयु- 123
अथर्वन्- 22, 72
*अदिति- 31, 123
*अदभुत- 111
*अद्यन्, अद्यसद्- 61
*अद्य- 6, 40
अद्रि- 27, 85, 100
अधर- 72
अधुस्- 72
अधोराम- 123, 156
अध्रिगु- 124
अध्वर- 72, 115
*अध्वर्यु- 73
*अनर्वन्- 10, 40, 73
अनर्शरति- 124
अनवायु- 10, 61, 113
अनस्- 14, 40*, 85, 114
*अनुमति- 124
*अनुदुम्- 15, 40
अनु संतवीखत्- 124
अनूप- 115, 157
अन्त- 85
*अन्तरिक्ष- 124
अन्तिक- 118
अन्धस्- 24, 35, 85
अन्ध- 4, 40, 118

अन्य- 85
अप्- 22, 85
*अपऽअप- 157
अपत्य- 101, 115
अपाञ्च- 157
अपीच्य- 73, 158
अप्रस्- 18, 67
अप्रतिष्कृत- 23, 105
अप्वा- 124
अप्सरस्- 101
अभि- 158
अभिधेतन- 115
अभि संचरेण्य- 159
अभीके 14, 61
अभीक्ष्ण- 124
अभीशु- 105
अभ्यर्चयज्वन्- 125
अमति- 31, 125
१ अमत्र- 125
२ अमत्र- 105, 125
अमवत्- 125
अमा- 31, 125
अमिन्- 73
अमूर- 6, 125
अम्बु-, अम्बुद्- 125, 126
अम्यक् 125, 159
अय- 67
*अयम् 86
अर- 54

अरण- 67
 अरणी- 67
 अरण्य- 73
 *अरण्यानी- 40
 *अ-राति- 40
 अरि- 73
 अरुण- 20, 73
 अरुणी- 73
 *अर्क- 17, 40
 *अर्थ- 40
 अर्थ- 73, 118, 126
 अर्चु- 126
 अर्भक- 86
 अर्चन्- 115
 अलारुण- 32, 126, 160
 अवत- 74, 105, 160
 अवनि- 9, 36
 अवस- 126
 अवसाय- 61
 अवारम्- 61
 अमन्- 74, 115
 अममास्य- 36
 अमलील- 74
 अम्ब- 86
 अमिन्- 35, 110
 अपन्- 86
 अमका- 115
 अमामि- 61
 असिकनी- 67
 असु- 37
 असुनीति- 68
 असुर- 3, 27, 101, 126
 असुर-त्वं- 113
 असूर्त्त- 126
 असौ- 86
 अरुधोयु- 105

*अस्मयु- 41
 अहन्- 126
 अहि- 118
 अहयाण- 126
 आगस्- 22, 86
 आघृणि- 74, 161
 आङ्गु- 31, 127, 161
 आचार्य- 74
 आजि- 23, 74, 105
 आशि- 119
 आण्ड- 94
 आत्मन्- 86
 आदन्- 161
 *आदितेय- 10, 41
 *आदित्य- 32, 127
 आदुरि- 61
 *आधव- 41
 आ निधातोः 162
 *आनुषक- 41
 आपि- 172
 आप्य- 86
 आप्य- 172
 आप्री- 62
 १ आयु- 127
 २ आयु- 127
 *आ-युध- 41
 आरित- 68
 आर्जिकीया- 127
 आर्त्त- 74, 111
 *आर्द्धिण- 41
 आवह- 127
 आविस्- 20, 74
 *आशा- 4, 62, 119
 आशिर्- 58
 *आशिस्- 11, 41

आयुशुचि- 95, 127, 162
 *आ-सजाण- 41
 आस्य- 86
 आहन्स्- 41*, 127, 163
 आहाव- 30, 127
 *हव-यु- 41
 *हम्- 41
 हन्- 4, 119
 हन्तु- 30, 127
 हन्द्- 3, 32, 74, 105, 111,
 127
 *हन्दाणी- 41
 हम्- 95
 *हमथा- 41
 हरिण- 105
 हलीविश- 101
 ह्विर- 42*, 106, 119
 हवीका- 68
 ह्वु- 58
 *ह्वु-धि- 42
 *ह्विण- 42
 ह्विन्- 119
 हर्म- 74
 हर्मन्त- 128
 हर्त्त, हर्त्त- 74
 उक्थ्य- 62
 उचन्- 8, 37
 उरु- 86, 179
 उत्तर- 17, 58
 उत्तान- 128, 163
 उत्स- 13, 42*, 111, 163
 उदन्यु- 58
 उद्रिण- 62
 उद्रिन्- 18
 उद्रत्- 106, 107

उपजिह्विका- 31, 128	ऋदृप्- 96	*कर्मन्- 10, 43
उपपृच्- 62	ऋधक्- 68	कलश- 21, 95
उपर-, उपल- 128	ऋबीस- 112	कला- 106
उपलप्रसिणी- 68, 111	*ऋभु- 96, 106	*कलि- 106
उभ- 86	ऋभुधा- 68, 119	*कल्याण- 96
*उरय- 42	*ऋषि- 55	*कवच- 75
उराण- 114	*एक- 87	*कवि- 75, 112
*उरा-मृधि- 42	एनस्- 75	कशा- 33, 96
√उरुण्य- 62	एरिरे- 62	*काक- 43
उर्वशी- 101	एव- 10, 43*, 106	काकुद्- 75
उर्वी- 12, 55	*ओजस्- 87, 119	काण- 87, 119
उलूखल- 101	*ओदन- 59	काणुक- 129
उल्ल- 75	*ओमन्- 11, 43	कायमान- 75
उशिज्- 12, 62	*ओषधि- 68, 113	*काल- 62
उषस्- 14, 42*, 58, 116	*ओशिज्- 11, 43	काशि- 19, 69
उषासानक- 164, 178	क- 129	काष्ठा- 96
गष्णिद्- 68, 102, 116	ककुभ्- 102	किंशुक- 114
उष्णीष- 106	कक्ष- 87	कितव्- 28, 116, 129
उन्न, ज्ञा, उन्निषा- 19, 75	कक्षीवत्- 68	किमीदिन्- 24, 102
*उति- 11, 42	कक्ष्य- 37	कियेघा- 129
उधन्, स्- 114, 119	कक्ष्या- 62	कित्विष- 130
ऊर्ज- 29, 43*, 119	कच्छ- 35	कीकट- 5, 25
ऊर्णा- 59	*कच्छप- 129	कीवत्- 130
ऊर्दर- 119	*कण- 87	*कुचर्- 43*, 130
ऊर्ध्व-बुध्न- 37	*कण्टक- 5, 43	कुट- 116
ऊर्मि- 116	कल्पय- 129	कुणार- 69
ऋत्- 37	*कन्या- 55, 96	*कुरस- 116
ऋक्षर- 128	कपन्- 55	कुञ्ज- 6, 33
ऋग्मिय- 55	*कपिञ्जल- 59	कुरु- 24, 114
ऋचोषम- 62, 164	कबन्ध- 36, 164	कुरुङ्ग- 69, 106
ऋजीषिन्- 75	कम्बल- 112	कुलिश- 23, 106
*ऋजु- 62	कम्बोज- 3, 31, 112, 229	*कुलमाष- 119
*ऋतु- 55	करस्न- 94	कुशिक- 112
ऋत्विज्- 23, 43, 106	करुलतिन्- 129	कुहु- 25, 75, 102
ऋदूदर- 68	कर्ण- 87	*कूप- 76
		कुल- 9, 23, 112

- *कुकवाकु- 43
 कुत्ति- 130
 कुदर- 130
 कुधु- 24, 108
 कुन्तत्र- 62
 कुप्- 87
 कृष्टि- 76, 108
 कृष्ण- 55
 केपि- 130
 केरा- 8
 केसिन्- 8, 37
 कोकुवा- 63
 कोश- 76
 कोष- 76
 कौर- 130
 क्रव्य- 109
 क्रिमि- 28, 87, 96, 116
 क्रिविर्दती- 130
 क्रूर- 114
 कण- 76
 क्वा- 76
 क्षिप्र- 63
 क्षीर- 22, 87, 106
 क्षुम्प- 131
 क्षेत्र- 18, 63
 क्षोण- 131
 क्षु- 63
 क्षणद- 76
 क्षत्र- 13, 69
 खिद्र- 131
 *गक्ता- 43
 गण- 69
 *गधित- 44
 गप्थ- 20, 76, 131
 गरुत्मन्- 69
 गर्त- 69, 131
 गर्भ- 76
 गर्ल्दा- 109
 गायत्र, ग्री- 44, 102
 *गिरि- 87
 गिर्वयस्- 63, 165
 *गुण- 106
 *गुह- 44
 गुत्स- 63
 गुत्समद- 63
 *गृह- 20, 76
 *गो- 87
 गौर, ग्री- 120
 ग्ना- 88
 ग्रावन्- 24, 109, 120
 ग्रीवा- 14, 33, 44
 *ग्रीष्म- 106
 घर्मे- 76
 *घृत- 55
 घृत-स्तु- 44*, 165
 घोर-चक्षस्- 131
 *घोष- 10, 44
 घ्नस्- 77
 चक्र- 77
 *चक्षुस्- 77
 चतुर- 120
 चन्दन- 63
 चन्द्र- 44*, 96
 चन्द्रमस्- 77, 165, 179
 चमस्- 63
 चयसे 132
 चरु- 88
 चर्मन्- 5, 24, 109
 चर्वणि- 132
 चाकृन्- 63, 109
 चारु- 106, 132
 *चित्त- 44
 चित्र- 77
 च्यवन- 63
 छन्दस्- 69
 जगती- 102
 जगुरि- 63
 जघन- 36
 जठर- 26, 96
 जनश्री- 109
 जुवारु- 96
 *जमदग्नि- 132
 *जरा- 44
 जरायु- 77
 *जरित्- 5, 44
 *जरूथ- 44
 जल्हु- 132
 जसुरि- 56
 *जागृवि- 44
 *जातवेदस्- 3, 7, 132
 *जामातृ- 77
 जामि- 77
 जारु- *44, 78
 जाख- 78
 जिह्वा- 78
 जिह्वा- 78
 जूर्णि- 120
 जेमन्- 133
 जोषवाक्- 133
 क्षाति- 17, 56
 ज्या- 88
 तकम्पन्- 133
 तद्धित, तद्धित- 134
 तनय- 17, 45*
 तनूनपाद- 59, 133

तन्यतु- 69	त्व- 120	* देव-ध्रुव- 46
तुपिष्ठ- 133	* त्वष्टृ- 15, 45*, 97	* देव-ह्रवि- 46
* तुयुधि- 45	दंसि- 56	देवाची- 64, 167
तपुस्- 63	* दक्षिण- 56	देवापि- 28, 79
तप्ततम- 133	* दक्षिणा- 64	दोस्- 88
तमस्- 120	दघ्न- 56	द्यु- 18, 59
* तविषी- 45	* दण्ड- 20, 97	द्रप्स- 135
तस्कर- 133	* दण्ड्य- 45	* द्रविण- 79
तायु- 78, 134	दधिका- 134	* द्रविणस्- 79, 95, 167
तात्पर्य- 96	दध्युस्- 102	दु- 88
तालु- 78	दन्- 135	दुघण- 135
तिग्म- 56	* दभ्र- 45	दुपद- 135
तिवड- 78	दमनस्- 97	दूणान- 135
तिस्त्रि- 78	दशन्- 23, 24, 107, 109	* द्रौण- 59
* तिरुस्- 11, 45	* दस्यु- 56	* द्वा- 9, 33
तुग्वन्- 134	* दानव- 37	द्वि- 109
तुम्भ- 56	* दारु- 88	* द्विता- 46
तुर- 69, 107	दावन्- 79	* द्वि-बर्हस्- 46
तुरीप- 134, 166	* दास्- 57	* धन- 107
तुरीय- 88	दिधुत- 45*, 114	धनुस्- 88
तुर्वणि- 59	* दिविष्टि- 45, 166	धन्वन्- 19, 70
तुविभ्र- 107	* दिव्य- 45	* धर्मन्- 47
तूलाव 45	* दिश- 46	* धातु- 47
तुम्भ- 134	दीधिति- 135	धाना- 70
तूर्णाश- 79	* दीधिम 46	धिवृणा- 57, 89
तुपुक्षमभर्मन्- 134	* दीर्घ- 21, 88	* धिष्य- 47
तुषु > षी- 79	* दुन्दुभि- 46	धीर- 57
* दृणज्- 45	दुरोण- 7, 79, 166	* धुनि- 47
लोक- 109	दुर्णामन्- 69	धुर- 135
* तोद- 45	* दुहिनु- 27, 88, 103	धवित- 168
लौरयाण- 109	* दूही- 5, 15, 46	धेना- 135
* त्रि- 88	* दूत- 29, 109, 120	* धेनु- 47*, 79
त्रिधाव- 4	* दूर- 79	नृक्- 120
त्रित- 102, 134	* देव- 109, 120,	* नृचक्र- 136
त्रिष्टुम्- 102, 107	* देवर- 27, 88, 103	नृहाम- 18, 59
		नद- 57

नवी- 64
 नना- 120
 नभन्ताम् 168, 178
 नभस्- 38
 नरक- 136
 नराशंस- 59, 79
 नव- 120
 नवगव- 80
 नवन्- 26, 97
 *नसन्त 47
 नाक- 136
 नाभि- 89
 नामन्- 89, 136
 *नाराशंस- 47
 नासत्य- 137
 नासिका- 89
 निघण्टु- 33
 निचुस्पुण- 36
 निधा- 64
 निपात- 47*, 80
 नियुत्- 116
 *नियुत्वत्- 47
 निर्ऋति- 110, 137
 निर्याति- 120
 निवृत्- 107
 निश्चम्भ- 137
 निषाद- 103
 निष्पिन्- 64
 नीच- 80, 179
 नीचीनवार- 9, 137
 नृग- 21, 95
 नेम- 137
 नेतोश- 137
 नोधुस्- 137
 नौ- 89
 *पङ्क्ति- 15, 47

पञ्जहोषिन्- 110
 पञ्चन्- 89
 पण्डक- 138
 पति- 89
 *पथिन्- 34, 47
 पथ्या- 64
 पद्- 89
 पदि- 64
 पयस्- 11, 18, 60
 पराक- 80, 168
 पराच- 64, 168, 179
 पराशर- 36
 परिचक्ष्य- 169, 178
 परितक्म्या- 28, 116
 परुच्छेप- 138
 परुष्णी- 70
 पर्जन्य- 19, 107, 114
 *पर्वत- 47
 पर्वन्- 89
 पशु- 89
 पलाश- 138
 पलित- 107
 पवि- 103
 *पवित्र- 47
 पवी- 138
 पवीरवत्- 70
 पृश्- 15, 47*, 138
 पृथु- 89
 पस्त्य- 138
 पांसु- 26, 97, 116
 पांसुर- 107
 *पाक- 47
 पाजस्- 80
 पाणि- 80
 पात्र- 57
 पाथस्- 70

पादु- 64
 पाप- 138
 *पार- 48
 पारावतञ्जी- 138
 *पार्श्व- 48
 *पाश- 48
 पाश्या- 64
 पिजवन- 139
 पितु- 14, 48*, 80
 पितृ- 89
 पिनाक- 116,
 पिपीलिका- 139
 *पियारु- 48
 पिशुन- 80
 पुत्र- 26, 103
 पुम्- 22, 90, 97
 पुरन्धि- 36, 48*
 पुरीष- 64
 पुरुष- 139
 *पुरुर्वस्- 48
 *पुरोहित- 48
 *पुलकाम- 13, 48
 *पुष्कर- 48
 पुष्प- 90
 पृ- 139
 *पूर्व-था 48
 *पृथन्- 48
 पृतनाज्- 107, 169, 178
 पृतनाज्य- 49*, 107, 169
 पृथक् 13, 70
 पृथिवी- 80
 पृथुष्टुका- 15, 49*, 110
 पृदिन- 90
 पृदिनगर्भ- 90
 पृष्ठ- 90
 *पृशस्- 49

*पैजवन- 49	बुस- 141	मन्दु- 57
प्रकलविद्- 64	बुधदुक्थ- 141	मन्दुजिह्व- 50, 108
प्रतद्वसु- 139	बुधूरु- 34	*मन्मन्- 50
प्रतीक- 80	*बुधुत्- 49	•मन्यु- 38
*प्रलथा 49	•बुधस्पृति- 90	•मरुत्- 97
*प्रथम्- 6, 49	बेकनाट- 141	*मरुवत्- 50
*प्रधि- 49	•बुधगणस्पृति- 90	मरुद्वृथा- 141
प्रपित्र- 139	*बुधान्- 49	मर्ये- 70
प्रभृथ- 139	*भृग- 50	मर्यादा- 81
प्रमगन्द- 25, 103, 110, 169	भम्भुना- 57	महत्- 81, 98
प्रवत्- 107	भट्ट- 91, 110	मांस- 81, 91, 98
प्रवृत्तती- 80	भुर- 18, 65, 116	•मातरिश्चन्- 142, 170, 179
प्रवातेज- 139	•भारती- 70	•मातृ- 38, 142
प्रसाक्षते 28, 116	*भारद्वाज- 50	मात्रा- 81
*प्रसिति- 49	*भार्ग्यश्च- 50	•मास- 91
प्रस्कण्व- 140, 170, 179	•भोम- 50	मासकृत्- 151
प्रान्त्- 157	भुरण्यु- 81	•मित्र- 81, 98
बकुर- 140	भुरि- 81	•मिथुन- 60, 98
बत्- 26, 97	भुरिदावत्तर- 170	मुलीजा- 98
बधिर- 90	•भृगु- 103	मुत्त- 110
*बन्धु- 49	भृमि- 65	मुद्गल- 23, 70, 108
बभ्रु- 22, 90	भृम्यश्च- 70, 141	मुष्टि- 81
बर्हया- 60, 140	•भ्रातृ- 91	मुसल- 98
बर्हिस्- 60	*मघ- 50	मुदुर्- 71
बल- 90	•मङ्गल- 9, 25, 81, 97, 113	•मुहूर्त- 142
बहु- 110	121	मूजवत्- 108
बाल- 120, '40	•मण्डक- 34	मूर्धन- 98
बाहु- 90	मत्सलि- 141	मूल- 121
बिठ- 140	•मत्सर- 57	मूष- 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200
बिल- 114	•मत्स्य- 57, 97, 108	मृग- 13, 60
बिलम- 140	मधु- 110, 141	•मृत्यु- 38, 121
बिल्ल- 140	•मनस्- 50	मृधवाच्- 5, 81
बिस- 140	•मनीषा- 81	•मेघ- 81
बीरिट- 140	•मनुष्य- 97	मेदस्- 82
बुन्द- 97	*मन्त्र- 50	•मेधा- 5, 60
बुधन्- 13, 90	मन्दिन्- 65	*मेधाविन्- 50

मेना- 142
 मेघ- 91
 मेढना- 117, 152, 153
 *मौजवत्- 50
 मुहुत्- 98
 *मुजुस्- 50
 *यज्- 50
 मुत्तऽहव 154
 *यम्- 50
 यमुना- 108
 यङ्- 98
 युवन्- 91
 *यूय- 50
 योक्त्र- 38
 योनि- 91
 योषा- 82
 रजस्- 142
 रण- 82, 117
 रत्न- 71
 रथ- 26, 98, 110
 *रथयेति 142
 *रथ्य- 50
 रम्- 142
 रम्भ- 65
 *रथि- 51
 रुराण- 51
 रक्षिम्- 29, 121
 रसा- 65
 राका- 82
 राजन्- 17, 57
 रान्नि- 117
 राधस्- 82
 रामा- 103
 रास्पिन- 142
 रिशादस्- 143
 रुजाना- 60

*रुद्र- 98, 104, 110
 रुशव- 117
 रूप- 111
 रेक्णस्- 82
 रोदसी- 111, 171
 रोदसी- 143, 171, 178
 *रोधस्- 51
 *रक्षमी- 7, 34
 लाङ्गल- 65, 104
 *लाङ्गल- 34
 *लाजा- 143
 लिबुजा- 99
 लोध- 143
 लोमन्- 143
 *लोष्ट- 71
 *वंश- 99
 वचस्- 42
 *वज्र- 111
 वणिज्- 121
 वनर्गु- 82
 *वनस्पति- 91, 171
 वज्री- 91
 वया- 10, 57
 वयुन- 65
 *वृ- 82
 *वराह- 36, 171
 *वरीयस्- 51
 *वरुण- 51
 *वर्ण- 65
 *वर्षा- 51
 वल- 71
 ववचिथ 82
 *ववि- 11, 51
 वसाति- 143
 *वसु- 38
 वसुधिति- 71

वसुधेय- 65
 वसुवन्- 71
 *वसूयु- 51
 *वस्त्र- 51
 *वस्त्रमथि- 51
 *वाष्- 51
 वाजिन्- 108
 *वायी- 117, 121
 *वात- 58
 वाताप्य- 65, 172
 *वाम- 51
 वाय- 65, 152
 *वायु- 58, 113
 वार्- 83
 *वार- 91
 *वारि- 83
 वार्य- 83
 वाल- 91
 *वावशान- 51, 108
 *वाशी- 51
 *वासर- 58, 121
 *वास्तु- 52
 वाहस्- 65
 *वाहिष्ठ- 52
 वि- 91
 *विशति- 4, 52
 विकट, दा, 83
 विजामाद्- 143
 वितरम् 83
 *विदथ- 52
 विद्रध- 143
 *विधवा- 66, 83
 विन्धे 28, 117,
 विपश्- 104, 112, 121

विभीदक- 144	व्रत- 58	शुष्ण- 117
विघात- 144	व्रतति- 26, 99	शुष्म- 71
*विद्युता- 52	व्रन्दिन्- 84	शूर- 84
विराज्- 144	व्र- 145	शूर्प- 108, 122
विवृक्षसे 82	शकट- 99, 115	शृङ्ग- 92, 99
विवस्वत्- 58, 172	शकरी- 66	शोप- 92
विवाससि 144	शम्य- 121	शेव- 121
विश्वकद्राकर्ष- 144	*शत- 5, 60	शेषस्- 147
विश्वति- 91, 172, 179	शतमा- 66	श्मशान- 147
*विश्वथा- 52	शस्व- 145	*श्मशान- 147
विश्ववासु- 173	शयुषा- 145	श्मशु- 23, 108
विष- 112,	शर्- 71	*श्याम- 92
विषु- 117	*शरद्- 92	श्येन- 99
विष्वोना- 173	शरास्- 66	श्रत्, द- 175
विष्टप्- 112	*शरीर- 58	*श्रद्धा- 4, 53, 175, 179
विष्टु- 144	शर्पा- 66, 146	श्रवस्- 38
विष्टित- 145	*शरमलि- 146	श्रायत्- 147
विलुह- 145	शशमान- 6, 146	श्रुष्टि- 122
वीर- 91,	*शाखा- 24, 92	श्रेयि- 66
वीरुष- 83	शितामन्- 146	श्रेयि- 92
*वीळिता- 52	शिति- 84	*श्लोक- 66
वृक- 8, 36, 114	शिपिविष्ट- 146	श्वभिन्- 9, 113
वृत्- 66, 99	*शिमी- 52	श्वन्- 92
वृत्र- 35	शिरस्- 92	श्वस्- 112
*वृषभ- 52	शिरिम्बठ- 146, 174	श्वान- 147
वृषल- 145	शिव- 121	षष्- 92
*वृषाकपाधी- 52	*शिशिर- 84	*संवत्सर- 92
वृषाकपि- 52, 145	*शिशीते 52	सक्त- 66, 84
वैखानस- 104	*शिशु- 84	*सक्थि- 71
वेतस- 83	शीर- 146	सतिध- 147
वैश्वानर- 83, 145, 173	*शुक- 52	सङ्ग- 71, 122
व्युचस्वरी- 173, 178	*शुचि- 52	*सङ्ग्राम- 53*, 113
व्याघ्र- 35	शुतुद्री- 99, 117	सजुस्- 117
व्योमन्- 145	शुनासीर- 147	*संशय- 53
वज्र- 83	*शुन्यु- 53	सप्त- 122
	शुर्व- 99, 174	

सस्य- 53*, 95

सदान्वा- 147

सप- 92

सप्तन्- 118

सप्रथस्- 84

समद्- 93, 175, 178

समना- 66

समान- 84

*समुद्र- 35, 53

संप्रति 7

सरण्यु- 71

सरमा- 22

सरस्क- 13

*सरस्वती- 53

सर्व- 93

सललूक- 13, 72, 122

*सवितु- 53

सवीमन्- 66

सस्ति- 147, 175

*सहस्र- 4, 53

सहस्रला- 66

साति- 12, 53*

*साध्य- 53

सानु- 99, 108

साम्मन्- 99, 104

सामि- 93

सिंह- 93

सिन- 147

सिनीवाली- 148

सिन्धु- 113, 122

सिलिकमध्यम- 32, 148

सीमन्- 118

सीमीका- 148

सुकिंशुक- 111

सुख- 148

*सुवत्र- 53

सुपर्ण- 122

सुमख- 148

*सुमनस्- 176

*सुर- 104

सुरा- 60

सुरुच्- 19, 84

सुवित- 118

१ सुविदत्र- 67

२ सुविदत्र- 67

सुवृक्- 122

सुषोमा- 148

सुध्वयन्ती- 175, 178

सुधाण- 176

*सुची- 12, 53

सुभर्व- 67

सूर्त्त- 126

*सूर्य- 93, 111

*सूर्या- 53

सूक्राण- 72

सृणि- 93

*सृम्- 53

सेना- 84

*सोम- 54

*सोमन्- 54

*सोम्य- 54

सौमनस्- 176

स्कन्ध- 13, 72

स्तिपा- 148

स्तिया- 12, 54*

स्तूप- 14, 60

स्तु- 93

स्तेन- 85

स्तोतृ- 54

*स्तोम- 54

*स्त्री- 149

स्थायु- 60

स्थूर- 149

*स्तुषा- 100

स्य- 67

स्याल- 28, 100, 104, 177

स्योन- 149

स्व- 122

स्वञ्जस्- 15, 54*

स्वप्ननशन- 149

*स्वर्- 93

स्वर्क- 67, 115, 122

स्वसर- 149, 176, 179

*स्वसृ- 93

स्वस्ति- 54, 177, 179

*स्वाहा 104

*हंस- 93

*हृथ- 12, 54

हनु- 93

हरयाण- 149

हरस्- 94

*हरि- 54

*हरित- 39

हव- 85

*हविधोन- 54

हस्त- 113

*हिम- 94

*हिरण्य- 22, 94, 100

हेति- 122

*हेमन्त- 60

*होवृ- 105

ह्यस्- 94

*हव- 54

*हव- 94

II—Reverse Index of Words Etymologised by Yāska

[(1) Every word is shown as analysed by Yāska with its suffixal element typographically made prominent. (2) In the absence of specific mention by Yāska, the suffixal element in almost all cases, has had to be shown as such by the Editor. (3) The words prefixed with the mark ? are of doubtful grammatical analysis. (4) The words with the mark × at the end are said to have lost their suffixes]

129 क्-अ-	50 भृग्-अ-	116 कुट-
5, 43 कण्ट्-अक-	13, 60 मृग्-अ-	146 ?शिपि-विष्-ट्-
144 वि भीदु-अक-	39, 123 अङ्-अ-	71 लोष्-ट्-
86 अ-भे-कु-	69, 106 कुरु-ग्-अ-	146, 174 ?शिरिम्बठ-
136 न-र्-अक-	92, 99 ?शु-ग्-अ-	140 ?विट-
136 न-अ-व्-अ-	22, 85 अ-व्-अ-	133 तप्-इष्ट-
116 पि-न्-आक-	50 मघ्-अ-	52 वाद्-इष्ट-
47 पाक्-अ-	81 मेघ्-अ-	90 पृष्-ट्-
80 परा-अक-	21, 88 दीर्घ्-अ-	74 ईळ्, इ-अ-
133 जोष-वाक्-अ-	75 कृत्-अच्-अ-	76 खण्ड्-अ-
118 अ-न्ति-क-	64 पर-अच्-अ-	20, 79 दण्-ड-
112 कुश-इक-	80 नी-च्-अ-	94 आण्-इ-अ-
80 प्रती-क्-अ-	86, 179 उच्-च्-अ-	6 अ-म्-ड-
129 ?काण्-क-	35 क-च्छ्-अ-	87 कण्-अ-
114 किश-डक-	123 अज्-अ-	69 गण्-अ-
34 मण्ड्-ऊक-	83 व्रज्-अ-	135 ?दुघग्-
34 बृव्-क-	50 ?भारद्वाज-	82, 117 रु-ण-
13, 72, 122 सलल्-ऊक-	11, 43 औशिज्-अ-	67 अ-रु-अण-
8, 36, 114 ?वृक्-अ-	139 प्र-वाते-ज्-अ-	42 उर-ण-
87 ए-क-	3, 31, 112, 129 कम्-बोज् अ-	76 क्षग्-अ-
109 ?तो-क-	56 तुज्-अ-	60, 140 बर्ह्-अण-
66 श्लो-क-	110 मुञ्ज्-अ-	87, 119 काण्-अ-
71 सुङ्-अ-	6, 33 कुब्ज्-अ-	149 ?दुर-या-अण-
17, 40 अर्क्-अ-	50 यज्-ज-	109 तौर-या-अण-
67, 115, 122 रवर्क्-अ-	99 श-कट्-अ-	126 अं-ह-या-अण-
63 ख्-अ-	83 वि-कट्-अ-	96 ?कल्याण-
148 सु-मख-	5, 25 की-कट-	114 ड्र्-आख-
148 सु-ख-	141 ?बेकनाट-	51 रर्-आख-
	140 ?वीरिट-	41 आ-सख्-आख-

- 72 ?सुकाण-
 176 सुन्-आण-
 62 ?उट्टिण-
 42 इष्-म्-इण-
 105 ?इरिण-
 79 द्रव्-इण-
 56 दन्-इण-
 106 गुण्-ञ-
 36 नि-चुप्-पु-ण-
 20, 73 अ-रुण-ञ-
 51 वृ-उण-
 32, 126, 160 अलातृण-ञ-
 41 आश्रि-षेण्-ञ-
 7, 79, 166 दुर-ओ-ण-
 59 द्रो-ण-
 131 ?क्षो-ण-
 21, 95 वृ-म्ण-
 87 कृ-ण-
 122 ?सु-पर-ण-
 65 वृ-ण-
 117 शुष्-ण-
 55 कृष्-ण-
 124 ?अभी-च्छ-ञ-
 26, 97 ?ब-त्-
 58 ब्र-अत्-
 74, 105, 160 अव-अत्-ञ-
 50 मौजवत्-ञ-
 47 पूर्व-त्-
 5, 60 ?शत-
 47, 80 नि-पात-ञ-
 144 वि-यात्-ञ-
 58 वा-त्-
 44 गध्-इ-त्-
 145 ?वि-ण्ण-त्-
 68 आ-र-इ-त्-
 102, 134 त्रि-त्-
 107 पल-इ-त्-
 118 सुव्-इ-त्-
 168 धृष्-इ-त्-
 48 पुरो-हि-त्-
 120 निरु-णी-त्-
 23, 105 अ-प्रति-ष्कु-त्-
 111 अ-दु-भु-त्-
 29, 109, 120 दृ-त्-
 55 घृ-त्-
 120 नृ-त्-
 164 उषसा-नृ-का-
 44 चित्-त्-
 85 ?अन्त-अ-
 60 हेमन्-त्-
 128 ईम-अन्त-
 69, 131 गर्-त्-
 142 ?मुहुर्-त्-
 13, 67 अ-नृ-त्-
 126 सूर-त्-
 126 असू-र-त्-
 113 हृ-स्-त्-
 52 विद्-अध-
 26, 98, 110 र-थ्-अ-
 12, 54 हृ-थ-
 50 यू-थ-
 44 जृ-उथ-
 139 प्र-मृ-थ-
 141 वृबद्-उक्-थ-
 40 अरु-थ-
 57 नद्-अ-
 89 पद्-अ-
 63 गृत्स-मद्-अ-
 103 नि-षाद्-अ-
 125, 126 अम्बु-द्-अ-
 126 अर्बु-द्-अ-
 45 तोद्-अ-
 25, 103, ?प्र-मगन्द-
 110, 169
 97 ?बुन्द-
 54 हव्-अ-
 143 ?लो-धु-
 13, 72 स्कन्ध-अ-
 36, 164 कबन्-ध-अ-
 41 आ-युध्-अ-
 126 अ-र्ध-अ-, अर्ध-अ-
 73, 118
 36 जघन्-अ-
 59 ओद्-अन्-
 63 चन्द-अन्-
 107 ध्-अन्-
 55 कप्-अन्-
 139 पि-जव्-अन्-
 49 पैजवन्-अ-
 63 च्यव्-अन्-
 149 स्वप्न-नंश्-अन्-
 135 ?द्रूणाऽऽन्-
 128 उत्-तान-अ-
 54 हविर-धा-अन्-
 75 काय-म्-आन
 6, 146 शश-म्-आन्-
 84 स-मा-अन्-
 147 शम-श-आन्-
 51 वावश्-आन्-
 4, 119 इन्-अ-
 142 रास्-प्-हन्-
 73 अ-म्-हन्-
 147 सि-न-
 80 पिशु-अन्-
 60, 98 मिथ्-अन्-अ-
 65 वय्-अन्-
 85 स्ते-न्-
 99 शय्-ए-न-
 149 ?स्यु-ओ-न्-
 161 आ-दध्-न्-
 71 र-अ-
 13, 90 बुध्-न्-
 4, 40, 118 अ-न्-न-अन्-न-
 94 कर-स्-अ-
 129 कच्छ-प्-अ-
 92 सुप्-अ-

- 138 पाप्-अ-
 134, 166 तुर-ईप्-अ-
 76 कूप्-अ-, कूप-अ-
 95 ऋ-दूप्-अ-, ऋदू-प्-अ-
 115, 157 अनु-उप्-अ-
 111 रूप-अ-
 14, 60 स्तूप-अ-
 92 शेष-अ-
 131 जुम्प्-अ-
 108, 122 शूर-प-
 90 पुष्प्-अ-
 145 शम्-अ-
 75 उल्-अ-
 52 वृप्-अ-अ-
 18, 59 नक्षद्-दाभ्-अ-
 95 इ-भ्-अ-
 86 उभ्-अ-
 65 रम्भ्-अ-
 137 नि-श्वम्-भ्-अ-
 76 गर्भ्-अ-, गर्भ-अ-
 133 तप्त-तम-
 6, 49 प्र-थम-
 50 यम्-अ-
 32, 148 सिलिक-म-य-म-
 62, 164 ऋची-म-
 13, 48 पुलु-काम्-अ-
 92 श्या-म्-
 123, 156 अधो-राम-
 53, 113 सं-ग्राम-
 51 वा-म्-
 94 हि-म्-
 50 भी-म्-, भी-ष्-म्-
 134 तलु-म्-
 137 ने-म्-
 54 सो-म्-
 54 स्तो-म्-
 56 तिग्-म्-
 39 अज्-म्-
 41 इध्-म्-
 74 ईर्-म्-
 76 घर्-म्-
 140 बिल्-म्-
 106 ग्रीष्-म्-
 71 शुष्-म्-
 78 जिह्-म्-
 67 अय्-अ-
 53 सं-चय्-अ-
 17, 45 तन्-अय-
 129 ?कत्पय्-
 65 वाय्-अ-
 10, 61, अन्-अव-अय्-अ-
 113
 61 अव-सा-य-
 55 ऋग्-म्-इय-
 39 अ-गृह्-अनीय-
 88 तुर-ईय-
 10, 41 आदित्-एय-
 65 वसु-धे-य-
 37 कत्-य-
 169 परि-चत्-य-
 96 ?तार-दय्-अ-, तार-दय-
 73, 158 ?अपीच्य-
 49, 107 घृतना-अज्-य-
 45 दण्ड-य-
 73 अ-रण्-य-
 22, 94, 100 हिरण्-य-
 159 अग्नि-सं-चर्-एण्य-
 47 ध्रुष्-य-
 40 अत-य-
 101, 115 अ-पत्-य-
 53, 95 सत्-य-
 137 न-असत्य-, नास-स्य-
 32, 127 आदित्-य-
 86 आप्-स्य-
 138 प(त्)त्-य-
 50 रथ्-य-
 62 उक्थ्-य-
 6, 40 अ-य्-अ-
 20, 76, 131 गृध्-य-
 53 साध्-य-
 85 अ-न्-य-
 19, 107, 114 पर्-जन्-य-
 65, 172 वात-आ-प्य-अ-
 54 सोम्-य-
 121 श-म्-य-
 70 मर्-य-
 74 आ-वार-य-
 83 वार-य-
 93, 111 सूर-य, सूर-य-
 74 ईड्, क्-य-
 109 कव्-य-
 45 दिव्-य-
 97 मनुष्-य-
 62 ✓उरुष्-य-
 67 स-य-
 आ(आऽअ)स्य-य-, आ-स्य-अ-
 86
 57, 97, 108 मत्-स्य-अ-
 39 अ-गोह्-य-
 54 (आ>)अ-र्-अ-
 48 पुष्-कर्-अ-
 133 तस्-कर्-अ-
 43, 130 कु-चर्-अ-
 26, 96 ज-तुर्-अ-
 17, 58 उत्-तर-
 170 भूरि-दावत्-तर-
 68 ?ऋदुर्-
 130 कु-दर्-अ-
 119 उद्-दर्-अ-
 72 शुष्-अर्-अ-
 83, 145, 173 वैश्वानर्-अ-

128 उपर्-अ-
18, 65, 116 भर्-अ-
82 दृ-अ-
27, 88, दे-वर-, देव्-अ-
103
73, 115 अ-ध्व-अ-
71 ष-अ-
36 परा-श-अ-
33 अल-र-, अ-ल-अ-
128 ?अ-ल-
149, 176 स्व-स-अ-
58, 121 ?वास-
57 मत-स-र-
92 सं-वत्-स-र-
72 ?अ-अ-
44, 78 ज-अ-
48 प-अ-
अ-कूप-अ-अ-, अ-कू-प-अ-
8, 35, 154
9, 137 नीचीन-वा-अ-
91 व-अ-
61 ?अ-वार-
90 बध्-ह-र-
84 शि-ह-र-
42 इष-ह-र-
57 धी-र-
58 श-ह-र-
91 वि-ह-अ-, वी-अ-
146 की-र-, श-ह-र-
87 उ-ह-र-
106 क-ह-र-, क-र-
22, 87
147 शुना-सी-अ-
140 व-क-अ-
69, 107 त-अ-
104 सु-र-
अ-अ-र-अ-, अ-अ-र-, अ-अ-र-
3, 27, 101, 126

107 पांशु-र-
72 अ-अ-
79 द-र-
6, 125 अ-म-व-र-
114 कू-र-
84 शू-र-
149 स्थू-र-
130 ?कू-र-
120 गौ-अ-
30, 122 अ-अ-
77 च-अ-, च-र-
52 शु-र-
35 व्या-अ-
111 व-र-, व-अ-
62 क-अ-
67 ?सु-वि-अ-
67 र-वि-अ-
53 सु-द-अ-
125 ?अ-अ-
105, 125 र-अ-
44 गाय-अ-
136 न-अ-
118 अ-अ-
57 पा-अ-
77 द-अ-
77 चि-अ-
81, 98 मि-अ-, मि-अ-
47, प-अ-
26, 103 पु-अ-
35 व-अ-, व-अ-
18, 63 जे-अ-
38 यो-अ-
50 म-अ-
51 व-अ-
91, 110 भ-अ-
131 सि-अ-
35, 53 स-मु-अ-, स-मु-अ-

98, 104, 110 द-र-
3, 32, 74, 105, इ-अ-
111, 127
44, 96 च-अ-
53 स-अ-
63 लि-अ-
45 द-अ-
4, 53 स-अ-
19, 75 उ-अ-
13, 69 ख-अ-
101 उ-अ-, उ-अ-
म-अ-अ-, म-अ-अ-, म-अ-अ-
9, 25, 81, 97,
113, 121
65, 104 ल-अ-
108 ?सु-अ-अ-, सु-अ-
23, 70
59 क-पि-अ-
128 उप-(र-)>ल-अ-
90 व-अ-
71 व-(र-)>ल-अ-
112 ?क-अ-
145 व-अ-
98 मु-अ-
62 क-अ-
78 ज-अ-
120, 140 ?वा-अ-
28, ?स-अ-अ-, स-अ-अ-
104, 177
91 व-अ-
114 वि-(र-)>ल-अ-
74 अ-अ-
9, 23, 112 कू-अ-
34 ल-अ-
121 मू-अ-
28, 116, 129 कि-अ-
41 आ-ध-अ-

- 120 ?न-अव-
37 दान-व-
85 हुव्-अ-
30, 127 आ-हाव्-अ-
121 शि-व-
10, 43, 106 ए-व-
109, 120 देव्-अ-
121 शे-व-
80 नव-ग-व-
140 प्र-स्-कएव-
120 ?त्व-
113 असुर-स्व-
139 प्र-पि-स्व-
वि(इ>)ल-व-, वि(इ>)ल-न-
140
67 सु-भर्व-अ-
93 सुर्-व-
48 पार्व-अ-
86 अश-व-
70, 141 मृम्य-अश्व-
122 स्-व-
94 हस्-व-
50, 108 मन्द्र-जिह्व-
98 यह्-व-
21, 95 कल-श-अ-
99 वं-श-अ-
79 तूर्णाश्-अ-
48 पाश-अ-
138 पल-आश-अ-
101 इली-विश-अ-
23, 106 कुलि-श-अ-
13, 39 अङ्ग-उश-
8 केश-अ-
76 कोष्, श-अ-
137 नैतोश-अ-
119 कुल्-मा-ष्-अ-
112 विष्-अ-
130 ?कृत्विष-
106 ?उ-आ-हृष-
64 पुर-हृष-
पुर-उ-ष्-अ-, पुर-उष-, पुरु-ष-
139
31 आ-ङ्-गू (< घु)ष्-अ-
91 मूष्-अ-
91 भूष्-अ-
76 कोष्-अ-
10, 44 घोष्-अ-
144 विश-चक्रा-कर्ष-अ-
9, 72 अ(श>)कृ-ष-
85 अ(श>)कृ-ष-
87 कृ(ष्>)कृ-ष, कृत् अ-
124 अन्तरि-ज्-अ-
107 तुवि-ज्-अ-
37 अ-ज्-अ-
66, 99 वृक्-ष्, वृ-ज्-
83 वैतस्-अ-
104 वैखानस्-अ-
176 सौमनस्-अ-
63 चम्-अस्-
77 प्रस्-अ-
126 अय-अस्-
39 अघ-शंस-अ-
59, 79 नरा-शंस-अ-
47 नारा-शंस-अ-
93 हंस-
57 दास्-अ-
81 मांस-अ-
91 मांस-
98 मांस-अ-
91 मांस-
140 बिस-अ-
93 सिद्ध-अ-
112 ?श्रु-बीस्-अ-
141 ?बुत्-
13, 42, उत्-स्, उत्-स्-अ-
111, 163
116 कुत्-स्-
63 गुत्-स्-
135 द-प्स्-अ-
127 आ-वह्-अ-
36, 171 ?वर-आ-ह-अ-
20, 76 गृह्-अ-
43 गृह्-ग-आ-
82 रा-का-
24, 92 शा-ख-आ-
139 पिपील-ह का-
31, 128 उपजिह्व-ह का-
91 मूष्-ह का-
89 नास्-ह का-
68 इष-ह का-
148 सीम्-ह का-
15, 49, 110 ?पृथु-ह का-
143 लाज्-आ-
98 ?सु-जी-जा-
99 लि-बुज्-आ-
96 का-ष्ठा-
59 उर्-णा-, उर्ण-आ-
57, 89 धिष्-अणा-
64 दत्त-हणा-
46 द्वि-त्ता-
52 वीळ-हता-
52 वि-यु-त्ता-
81 मा-त्रा-
145 शयु-त्रा-
49 प्रत्न-था-
41 इम-था-
48 पूर्व-था-
52 विश्व-था-
81 मर्य-आ-द्-आ-
109 गल्-द्-आ-
64 निष्-आ-
141 मरुद्-वृध्-आ-
5, 60 मे-ध्-आ-

129 किये-धा-×	दधि-क्रा- ×, दधि-क-भा-	93 स-खि-
4, 53 अद्-ध-भा-	134	66 श्रे-णि-
175, 179	145 ?त्रा-	92 श्रोण-ह-
57 भन्द-अना-	106 कल्-भा-	120 ?जूर-णि-
120 नन्-भा-	66, 83 वि-ध्व-भा-	95, 127, ?आ-शुशुक्ल-अणि-
66 स-मन्-भा-	14, 33, 44 प्र-ई-वा-	162
117 मेह-अना-	63 कोकुव-भा-	26, 99 ?त्र-तुति-
60 रुज्-आना-	147 सदा-न्व-भा-	89 प-अ-ति-
70 धा-ना-	124 अंप्-व-भा-	91 विश-पुति-
173 विधृच्-ईना-	78 जिह्-व-भा-	90 ब्रह्मणस्-पुति-
108 ?यमुना-	33, 96 कश-भा-	91, 171 वृनस्-पुति-
135 धे-ना-	147 श्म-श-भा-	90 बृहस्-पुति-
142 मे-ना-	4, आ-अश्-भा-, आ-श-भा-	31, 125 अ(मा)म-ति-
84 सु-इन्- (or इन्)-भा-	62, 119	124 अनु-म-ति-
88 ग्-ना-	81 मन्-ईषा-	4, 52 ?विशति-
148 स्ति-पा-	100 ?स्नुषा-	20, 72 अंह-अति-
31, 125 अ-सा-	82 यो-षा-	17, 56 ज्ञा-ति-
32 सर-अमा-	76 ज्ञ-आ-	40 अ-रा-ति-
103 राम्-भा-	51 वर्ष-आ-	124 अनर्श-राति-
148 सु-षो-भा-	66 शत-सा- ×	12, 53 सा-ति-
10, 57 वय्-आ-	65 रस्-आ-	143 वृस्-आति-
12, 54 स्ति-य-भा-	66 सहस्र-सा- ×	31, 123 अ-दिति-
19, 75 उ-स्-इया-	104 स्व-आह-भा	135 दौधि-ति-
127 आर्जिक्-ईया-	141 मत्-स-ख-ई-	71 वसु-धि-ति-
88 ज्य-आ-, ज-या-	52 शुच्-ई-	84 शि-ति-
64 पृथ-या-	आज्-ई-, आ-ज्-ई-, आ-जि- ×	49 प्र-सि-ति-
55, 96 कन्-यो-, कन्-यो-	63, 74, 105	68 अमु-नी-ति-
61, 100 अ-घ्न-या-, अघ्न-या-	45, 166 दिव्-इष्-टि-	11, 42 ऊ-ति-
28, 116 परि-तक्म्-या-	76, 108 कृष्-टि-	46 देव-हू-ति-
66, 146 शृद्-या-	81 मुष्-टि-	110, 137 निरु-अ-ति-
53 सूर्य-आ-	122 ध्रुष्-टि-	122 हे-ति-
64 पाश्-या-	59 पुर्व-अणि-	15, 47 पक्(व)क-ति-
62 कञ्-या-	132 ?चर्षणि-	122 सु-वृ(त् >)क-ति-
44 जर्-भा-	119 ?आणि-	130 कृत्-ति-
60 सु-रा-	80 पाण-ई-	54 स्व-अस्-ति-
115 अ-स-क्रा-×	74, 161 आ-घृ-णि-	

- 51 वस्त्र-मृत्-इ-
 42 उरा-मृत्-इ-
 61, 118 अ-तिथि-, अत-इ-थि-
 71 सुक्-थि-
 64 पद्-इ-
 49 प्र-ध-इ-
 68, 113 ओष-ध-इ-
 42 इषु-ध-इ-
 147 सु-ग-धि-
 36, 48 ?पुरन्-धि-
 9 अक्-अनि-
 71 शक्-उनि-
 47 धु-नि-
 91 यो-नि-
 3, 25, 94, 95 ?अग्-नि-
 132 जमद्-अग्नि-
 90 ?पुश-नि-
 147 सुस्-इ-
 52, 145 वृषा-कप्-इ-
 28, 79 देव-आप्-इ-
 130 ?क्रे-पि-
 89 नाम्-इ-
 46 ?तुन्दुभि-
 77 जाम्-इ-
 93 स्-भामि-
 61 अ-सा-मि
 28, 87, ?क्रि-मि-, क्रिम्-इ-
 96, 116
 65 भुम्-इ-
 141 भृ-मि-
 116 उर्-मि-
 29, 121 रश्-मि-
 51 रय्-इ-
 73 अर्-इ-
 54 दृर्-इ-
 83 वार्-इ-
 87 गिर्-इ-
 78 तिप्तिर्-इ-
 63 जगृ-इ-
 61 आ-दुर्-इ-
 56 जस्-उरि-
 81 भू-रि-
 88 त्र-इ-
 100 अ-त्रि-
 117 रा-त्रि-
 27, 85, अद्-रि-, अर्द्-इ-
 100
 11, 51 व-इ-
 106 क्ल-इ-
 146 ?शल-मल्-इ-
 20, 39 ?अक्-उलि-
 91 त्रि-
 75, 112 क-इ-
 103 प-इ-
 44 ज्ञा-वि-
 109 ?द्व-इ-
 19, 69 काश-इ-
 45 तप्-उषि-
 55 अ-इ-
 6, 72, 118 ?अ-इ-
 56 द-इ-
 118 अ-इ-
 64, 167 देव-अ-इ-
 12, 53 ?सू-चो-
 5, 15, 46 द-वी-
 67 अ-अ-इ-
 41 इन्द्र-आणी-
 117, 121 ?वाणी-
 68, 111 उपल-प्र-लि-णी-
 70 पुरुष-णी-
 102 ?ज-ग-ती-, जग्-अती-
 70 आर-इ-
 80 प्रवृत्-वृती-
 173, 178 व्यु-वस्-वती-
 53 सुरस्-वती-
 130 क्वि-दन्त-इ-
 176, 178 ?सुष्वयन्ती-
 64 न-इ-
 40 अरण्य-आनी-
 67 अ-सि(तु>)क-इ-
 138 पारावत-ज-इ-
 74, 111 ?आ-ली-
 91 व-इ-
 52 शिम्-इ-
 7, 34 ल-मी-
 39 अ-नाय-इ-
 52 वृषा-कपाय-इ-
 66 शक्-वरी-
 44, 102 गाय-अ-मी-
 149 ?स्त्री-
 99, 117 शु-उ-इ-
 62 आ-मी-
 109 जन-मी-
 148 सिनी-वाल-इ-
 138 प-इ-
 80 पृथ-इ-वी-
 12, 55 उर्व-इ-
 101 उ-वरा-इ-
 51 वारा-इ-
 45 त-इ-वी-
 73 ?अरुषी-
 111 ?रो-असी-
 143, 171 ?रो-असी-
 78 ?तित-उ-
 43 कृक-वाक्-उ-
 103 भृ-उ-

124 अभि-गु-	38 मन्-यु-	38, 142 मा-तु-
82 वनर्-गु-उ-	123 अधर्-यु-	77 जामा-तु-
62 ऋजु-उ-	73 अध्वर्-यु-	143 वि-जामातु-
33 नि-घण-उ-	56 दस्-यु-	91 ?भ्र-आतु-
7, 9, 20, 72 अणु-×	88 चर्-उ-	89 पि-तु-
60 स्था-यु-	106, 132 चारु-×	5, 44 जर-इ तु-
144 विष्-यु-	69 कुण-आरु-	53 सव्-इ तु-
69 तन्-यतु-	88 दार-उ-	27, 88, 103 हुह-इ तु-
47 धा-तु-	98 जबा-रु-×	54 स्तो-तु-
14, 48, 80 पि-तु-	48 पिय-आरु-	105 हो-तु-
55 ऋ-तु-	66 शर्-आरु-	15, 45, 97 त्वष-टु-
66, 84 सकृ-तु-	24, 114 कुर-उ-	93 ?स्व-य-
52 वास्-तु-	139 पूर-उ-	93 स्तु-×
64 पाद्-उ-	88 हु-×	87 ग-ओ-
57 मन्द्-उ-	22, 90 बन्ध-उ-	89 न-औ-
30, 127 हुन्-उ-	23, 108 श्म-भ-उ-	86 अस्-औ
113, 122 सिन्द्-उ-	78 ताल्-उ-, ता(र्)>ल-उ-	13, 70 पुथ्-अक्
110, मुध्-उ-, मु(र्)>ध्-उ-	25, 95 शंश-उ-	68 ऋध्-अक्
141	89 पश-उ-	41 आतु-षक्
24, 108 कृ(त्)>ध्-उ-	84 ?शिश्-उ-	51 वाच्-×
49 बन्ध-उ-	105 अभी(भि-अ)श-उ-	5 मृध्न-वाच्-
93 हुन्-उ-	89 पुशे-उ-	19 सु-हुन्-×
99, 108 ?ज्ञा-तु-	58 इष्-उ-	62 उप-पुन्-×
47, 79 धे-नु-	117 ?विषु-	102 दध्य-अन्-×
44 घृत-स्तु-	79 तु-षु-	157 अप-अन्-×
96, 106 ऋ-भु-×	37 अस्-उ-	157 प्र-अन्-×
41 इर्द-यु-	38 वस्-उ-	45 तुष्-युज्-
41 अस्म-यु-	173 विश्वा-वसु-	107 घृतना-ज्-×
127 आय-उ-	139 प्रतुद्-वसु-	144 वि-राज्-×
78, 134 ?ताय-उ-	26, 97, 114 ?पास्-उ-, पां-सु-	121 व-णिज्-×
77 जरा-यु-	20, 72 अह-उ-	23, 43, 106 ऋ-त्-इज्-×
58, 113 व-अय्-उ-, वा-य्-उ-	110 बहु-×	12, 62 उश-इज्-
51 वस्-यु-	90 बा(ध्)>ह-उ-	29, 43, 119 ऊर्ज-×
105 ?अस्कृधोयु-	132 ?जळह-	69 गल्ल-मत्-, गल्ल-मत्-
81 ?मुर्-अ-य्य-उ-	13 व(ह्)>ध्-उ-	147 आय-अत्-
38, 121 ?मृत्-यु-, मृ-स्तु-	71 सर-अण्यु-	175 भत्-
18, 59 शु-×	25, 75, 102 ?ऊ-हु-, ऊह-उ-	108 मूज-वत्-
53 शुन्ध-यु-		
58 उदन-यु-		

- 125 अम-वत्-
70 प्रवीर-वत्-
107 प्र-वत्-
107 नि-वत्-
130 प्रकीर्त-
68 कर्त्तृ-वत्-
47 नियुत-वत्-
50 मुक्त-वत्-
166 उद्-वत्-
58, 172 विवृण्व-
5 दशत्-
4 त्रिंशत्-
117 रश्-वत्-
122 स्-वत्-
49 बृह-वत्-
59, 133 तन्-नुपात्-
134 तद्, द्-वत्-
39 हर-वत्-
116 नि-यु-
45, 114 दिशु-
97 प्रम-
46 देव-धु-
98 य-
153 मास-कु-
93, सम्-अद्-
175, 178
92 शर-अद्-
61 अघ्न-तद्-
81, 98 मह-अद्-
100 एक-पाद्-
64 प्रकल-विद्-
75 काकु-
83 वी-रुध्-
99, 174 शु-रुध्-
63, 109 वाकन्-
89 पुञ्च-
17, 57 राज्-
86 अष्-द-
118 सप्-व-
135 इ-
119 ऊ-धन्-
98 मूर्ध्-
69 दुर्-गामन्-
146 प्रितामन्-
89, 136 नाम्-
99, 104 मा-मन्-
66 मूर्ध्-
118 सी-मन्-
133 जे-मन्-
11, 43 ओ-मन्-
145 व्यो-मन्-
143 लो-मन्-
54 सो-मन्-
133 तक्-मन्-
86 आत्-मन्-
10, 43 वर-मन्-
134 तृपल-प्र-
50 मुन्-मन्-
5, 24, 109 वर-मन्-
47 धर-मन्-
74, 115 अश-मन्-
49 ब्रह्-मन्-
26, 97 न-वन्-
79 दा-वन्-
24, 109 120 प्रवन्-
91 युव-
71 वसु-वन्-
134 तुग्-वन्-
125 अभ्यर्धे-युज्-वन्-
19, 70 धन्व-
115 अर-वन्-
22, 72 अथर-वन्-
10, 40, 73 अन्-अर-वन्-
89 पुर-वन्-
92 श्व-
142 मातरिश्व-
मातरि श्व-
5, 23, 24, 107, दश-
109
48 पूष-
8, 37 उक्ष-
126 अह-
108 वाज-
129 कुरुळत-
34, 47 पथ-
24, 102 किम्-ईद-
65 मन्द-
84 वन्द-
9, 113 श्व-
64 निष्प-
119 इष्-
18 उद्-
50 मेधा-
35, 101 अश्व-
4, 37 केश-
75 अजीष्-
110 पञ्च-
68, 119 अश्वि-
22, 85 अप-
112 विष्ट-
87 कृष्-
102 ककुभ्-
15, 40 अनु-
102, 107 वि-
86 अण्-
142 रम्-
83 वि-
22, 90 पुम्-

93 स्-अर्-×	3, 7, 132 जात-वेद्-अस्-	48 पुरु-रव्-अस्-
83 वार्-×	69 छन्द-अस्-	38 भव्-अस्-
9, 33 ?इद्-	72 अ-ध-अस्-	112 ?श्वस्-
58 आ-शिर-×	82 राध-अस्-	49 पेश-अस्-
120 ?चतुर्-	114 उ-ध-अस्-	14, 42, 58, 116 उष-अस्-
135 धुर-×	137 नो-ध-अस्-	147 शेष-अस्-
71 मुह-उर-	51 रोध-अस्-	131 घोर-चक्ष-अस्-
15, 47, 138 पश-×	24, 35, 85 अन्ध-अस्-	82 वृक्-ष्-अस्-
104, 112, 121 वि-पाश-×	24, 85, 114 अन्-अस्-	101 आस-अस्-
46 दिश-×	50 मन-अस्-	20, 72 अंह-अस्-
92 षष्-×	41, 127, 163 आ-हन्-अस्-	65 वाह-अस्-
91 मूष्-×	97 ?दम्नस्-	46 द्वि-बर्ह-अस्-
13, 17, 39 अङ्-अस्-	75 ए-न्-अस्-	20, 74 ?आविस्-
22, 86 आ-ग-अस्-	18, 67 अप-न्-अस्-	41 आ-शिस्-×
15, 54 स्व-अञ्च्-अस्-	120 तम्-अस्-	60 बर्ह-इस्-
142 रज्-अस्-	38 न-भस्-×, नभ-अस्-	50 यज्ञ-उस्-
80 पाज्-अस्-	77, 165 चन्द्र-म्-अस्-	88 धन्-उस्-
87, 119 ओज्-अस्-	11, 18, 60 पय-अस्-	22, 97 पुस्-×
63, 165 गिर-वण्-अस्-	51 वर-ईयस्-	63 तप्-उस्-
79, 95, 167 द्व-इणस्-	94 ?ह्यस्-	77 चक्ष-उस्-
82 रेक्-या-अस्-×	101 अप-सर्-अस्-	88 द-ओस्-
84 स-प्रथ-अस्-	94 हर-अस्-	68, ?उ-ष्ण-इह-, उ-स्थिह-
70 प्रा-थ-अस्-	27, 100 अङ्गिरस्-	102, 116
143 ?रिशादस्-	11, 45 तिर-अस्-	145 वि-सृह-×
82 मेद्-अस्-	92 शिर-अस्-	

III—Index of Basic Vocabulary of Yāska's Etymologies

(Prefixed † and ‡ signify, respectively, (1) roots not read in Pāṇinian *Dhatu-paṭha* and (2) roots given new meaning by Yāska. As owing to typographical difficulty, the accents of the Vedic words could not be marked in this Index, a reference might be made to the Index I (pp. 183-192) where the same have been marked.)

अ- (= इदम्-) अय 6, 40	अङ्ग- अग्नि- 94	-सम्, समद्- 93
अ- (= √इ) अ-तिथि- 118, 155, अत्रि- 100	अङ्गन- अङ्ग- 523	अदिति- आदितेय-, आदित्य- 32
अ- (= नञ्) अकूपार- 8, अक्षर- 33 अघ्न्या- 100, अत्रि- 100, अद्भुत- 111, अन्धस्- 35, अपत्य- 101, अप्सरस्- 101, अमत्र- 105, अमा- 31, अमूर्- 125, अरण- 67, अराति- 40, असामि- 61, अहयाण- 126, आ(अ अ)र्त्ती- 111, नाक- 136	अङ्गार- अङ्गिरस्- 27	√अन् अंश-, अंशु- 25, 95, अनस्- 40, 85, मातरिश्वन्- 142
अ- (= अव) अर्भक- 86	√अञ्, ञच् अङ्क-, अङ्कस्- अङ्कुश- 13, 17, अङ्ग-, अङ्गुलि- 39, अङ्गार- 72, अग्न्यक्- 125, कवच- 75, दध्यञ्च्- 102, देवाची- 64, 167, पराक- 80, पराच- 64, प्रतीक- 80, स्वस्वस्- 15, 54, स्वर्क- 122	अन् (= नञ्) अनर्वन्- 10, अनर्शराति- 124
अ- (= आ) अक- 30, अघ- 22, अद्रि- 27, अन्तिक- 118, अन्धस्- 24, अरुण- 20, अहन्- 126	—अभि, अभीके 14	अनर्शरीदान- अनर्शराति- 124
अंस- अंसत्र- 118	√अज् अज- 100, अजाश्व- 123, अजम- 40, आजि- (s. अजम-), पृतनाज्य- 49	अनु अणु- 9, 20
√अह् s.v. √हन	√अज् अज- 85, अक्षि- 6, 72, अग्नि- 25, नक्त- 120	अन्तर- अन्तरिक्ष- 124
अहस्- अंसत्र- 118	√अत् अतिथि- 61, अत्य- 40, अथर्यु- 123, अन्त- 85, आत्मन्- 86, श्वात्र- 147	अन्तरा- अन्तरिक्ष- 124
अक- नाक- 136	—अव, अवत- 74, 105	√अप् s.v. √आप्
अकृधु- अस्कृधोयु- 105	अत्र अत्रि- 100	अप्स- अप्सरस्- 101
अक्ष- (axle) अक्षर- 33	√अद् अद्यन्-, अद्यसद्- 61, अद्रि- 27, अक्ष- 40, अमत्र- 125	अभि-क्षण- अभीक्षण- 124
अक्षय- अन्तरिक्ष- 124		अमा- अमति- 31, अमत्र- 125
अग्नि- अमायी- 29		अमूढ- अमूर्- 6, 125
अग्न- अग्नि- 94, अङ्गुलि- 20		अम्बा- बाल- 120
अघ- अघ्न्या- 100, अघशंस- 39		अम्बु- अर्बुद- 126
		√अर् s.v. √ष्ट
		√अर्च् s.v. √कृच् अर्क- 17, 40
		अर्धस्- स्वर्क- 115
		√अर्ज् s.v. √कृज्
		—प्र, पञ्च° 110, पञ्चन्य- 19, 107, 114
		√अर्धय् s.v. √कृध्

✓अर्ष (s.v. ✓शृष् (to go)),
 इषिर-, इष्मिन्- 119
 अक्षम् अलातृण- 32, बाल-
 120
 ✓अक्ष अवनि- 9, अवस- 126,
 उद्धत्- 107, ऊति- 11,
 42, ओमन्- 11, 43,
 दुरोण- 7, 79, प्रवत्-,
 निवत्- 107
 अवर- अवार- 61
 ✓अश् (to reach), अंशु- 25,
 95, अक्ष- (die) 9,
 अक्षाः 15, 39, अश्मन्-
 39, 74, अश्व- 86,
 अश्विन्- 35, अष्टन्- 86,
 उर्वशी- 101, तृणाश-
 79, त्वष्ट- 97, नक्षत्-
 16, पलाश- 138, शीर-
 146, श्मशा- 141,
 भृष्टि- 122
 -अभि, अभीशु- 105
 -आ, आशा- 62
 -प्र, प्रशिन- 90
 -वि-प्र, विपाश्- 112
 ✓अश् (to eat), अश्व- 86,
 शूर्प- 122
 अश्मन्- अश्मा° 36
 अश्मत्- अश्मिल- 74
 अश्व- अश्विन्- 101, अश्व्यश्व-
 141,
 ✓अस् (to throw), अस्तु- 37,
 असुर- 27, 126, असौ
 86, आस्य- 86, सामन्-
 104
 ✓अस् (to be) सत्- 122,
 सत्य- 95, स्वस्ति- 15, 54

असत्य- नासत्य- 137
 असित- असिक्नी- 67
 असु- असु° 68, असुर- 27,
 126, असूर्त- 126
 आचार- आचार्य- 74
 आणि- आण्ड- 94
 आत्मन्- अमति 125, गरुत्मन्-
 69
 आनन- दूणान- 135
 ✓आप् > अप्, ईप्, अप्- 22,
 85, अप्रस्- 16, 67,
 आत्मन्-, आप्त्य- 86,
 तुरीय- 134, 166, देवापि-
 28
 अप्- अप्सरस्- 101
 -अनु, अनूप- 115
 -अव, नवन्- 120
 -वि-प्र, विपाश्- 121
 आपातित- आपान्त- 7
 आशु- (s.v. शु) आशुशुक्षणि-
 95, शुतुद्रि- 99, 117,
 भृष्टि- 122
 आस्य- अश्मास्य- 36, आदप्र-
 161
 ✓आह (with शु) स्वाहा 104
 आहार- वराह- 36
 ✓इ अनवाय- 11, अय- 61,
 67, अहि- 118, आयु-
 127, इदम्- 86, इभ-
 95, एक- 87, एनस्-
 75, एव- 10, 43, दूर-
 79, वायु- 113, श्येन-
 99, सेना- 84
 इत्- शकट- 115
 इदम्- इन्द्र- 127, इम-या 41,
 किमीदिन्- 24

हुन- सेना- 84
 ✓इन्द् इन्द्र- 74
 इन्दु- इन्द्र- 105
 ✓इन्ध इध्म- 13, 41, इन्दु-
 30, इन्द्र- 111, ईळ- 74
 †✓इर (to go), वीरिट- 140
 इरा- इन्द्र- 32, 128
 इरा-भृत्- इभ- 95
 इर- (= निर्) इरिण- 105
 ✓इष् इषिर- 42, 119,
 इषीका- 68, इष्मिण- 42,
 दिविष्टि- 45
 ✓ईङ् ईळ- 74
 ✓ईर् अर्वन्- 115, अष्टिज्-
 23, सूर्य- 111
 -आ, एरि° 62
 -सम्, असूर्त- 126, ईर्मे-
 74, 128
 ✓ईष् इषिर- 106, इषु- 58
 ईषा- मनीषा- 81
 उक्थ- वृक्षदुक्थ- 141
 ‡✓उञ् (to increase),
 उञ्जन्- 8
 ✓उच्छ उषस्- 14, 42, 58
 उदर- मृदूदर- 65
 उद्धत- उत्तर- 17, 18, 58,
 ऊधन्- 114
 ✓उन्द इन्दु- 30, उत्स- 13,
 42
 -सम्, समुद्र- 35, 53
 उद्- उदक- 16
 उदक- ओदन- 59, उद्विण-
 18
 उदय- > ✓उदयन्, उपन्यु-
 58

√डङ् अजस्- 119, ककुम्-
 102, कुञ्ज- 6
 †√डम् s.v. √वम्
 √उर (< √इ) s.v. √ऊर्ण,
 उरय- उरामधि- 42
 √उहव्य (to protect) 63
 उशिञ्- औशिज- 11
 √उष् ओषधि- 68
 उष्णीष- उष्णिह 102
 ऊरु- उर्वशी- 101
 √ऊर्ज्, ऊर्ज्- 43, उक्खल-
 101, ऊर्दर- 119
 √ऊर्ण s.v. √उर्, उरब- 75,
 ऊर्णा- 59, ऊर्मि- 116
 ऊर्णा- उरणा- 42
 ऊर्ध्व- उलूखल- 101
 √अ अकूपार- 8, अधस्-
 72, अनर्वन्- 73, अर-
 54, अरय- अरणी- 67,
 अर्थ- 40, आणि- 119,
 आर्त्ता- 74, अरु- 27,
 अरु- 55
 अर- अर्बुद- 126
 अरण- अम्बुद- 125, अर्थ-
 40, अरण्य- 40
 अण- इरिण- 105
 अति- अमु- 96
 अतु- अत्विज्- 43, मुहूर्त-
 142
 -आ, आरित- 68
 -नि, नरक- 136
 -निस्, निर्मृति- 137
 √अस् s.v. √अर्ज्, अग्निमय-
 55, अस्- अजीवि- 62
 √अस् अरु- 128, कर्ण-
 87

√अस् s.v. √अर्ज्, अजीवि-
 75
 †√अस् (to decorate),
 अजीक- आजिकीया- 127,
 अजु- 62
 √अध् अर्थ- 126
 -अभि, अभ्यर्धयज्वन्- 125
 अभु- अभुक्षा- 119
 †√अष् (to see), अष्- 55
 अष्टिषेण- अष्टिषेण- 41
 ओकस्- मण्डूक- 34
 †√ओज् ओजस्- 87
 क- कच्छ- 35, कल्प- 129,
 कपिञ्जल- 59, कबन्ध- 36,
 केपि- 130
 कक्ष- कक्ष्या- 62
 कच्छ- कच्छप- 129
 √कण् कण-, काण- 87
 कण्व- प्रस्करव- 140
 √कन् कन्या- 55
 कप्य- कपि- 130
 √कम् क- 129, कन्या- 96,
 कम्बल- 112, कम्बोज-
 31, 129, कल्याण- 96,
 कामयमान- 75, किमि-
 116, चाकन्- 509,
 बेकनाट- 141
 काम- पुरुकाम- 13
 √कम्प कपन- 55, वृषाकपि-
 145
 कम्बल- कम्बोज- 31
 √कल् (to go) काल- 62
 कला- कलश- 21
 कवन- कबन्ध- 63
 √कष् कक्ष- 87
 √कस् सक्तु- 84
 √काश् कक्ष्य- 37, कशा- 33,
 काशि- 19, 69, केश- 8,

सुकिंशुक- 111
 किम्- कितव- 129, किमि-
 24
 किंहुत- कीकट- 5
 कियत्- कीवत्- 130,
 किमेधा- 129
 कीप्ति- कित्वि- 130
 कु, कू, अकूपार- 8, कुचर- 43,
 130, कुलिश- 23, कूप-
 76
 √कु, कू कवि- 75, कोकुवा-
 63
 √कुद् विकट- 8
 √कुज् कुञ्ज- 6, ककुम्- 102
 √कूप कूप- 76
 कुरु- कुरुङ्ग- 69
 कुल- कुलमाष- 119
 √कुश्, कु कोश-, व- 76
 कूप- अकूपार- 8
 कूल- कुलिश- 23
 √कृ अहलि- 20, इन्द्र- 127,
 उलूखल- 101, करस्न-
 94, कर्मन्- 10, कुत्स-
 116, कृष्टि- 108,
 तस्कर- 134, बकुर- 140,
 बेकनाट- 141
 कृत- अप्रतिष्कृत- 23, कितव-
 28, कित्वि- 130, कीकट-
 25, कुट- 116, कृदर-,
 कौर- 130
 -वि, वृक- 8
 √कृव्, कृ कण्टक- 5, कृच्छित्-
 129, कर्ण- 87, कुत्स-
 116, कुरु- 24, 114,
 कृति- 130, कृधु- 24,
 105, कुन्तत्र- 62, कव्य-
 109, किर्विदती- 130,

कर्- 114, मूर्धन्- 98,
 यकृत्- 18
 कृत्- करुळतिन्- 129
 -वि, वृक- 8, 114
 कृप् कृप्- 87
 कृष् कशा- 33, कृष्ण- 55,
 कृष्टि- 76, विश्वकद्राकर्ष-
 144
 कृ कला, कलि- 106
 -सम्, सङ्क- 122
 कृप् कृप्- 87
 कोकुवा- काकुद्- 75
 †√क्रंश् (to shine), किंशुक-
 114, कुशिक- 112
 कन्द् दधिका- 134
 कम् अक- 122, क- 129,
 कवि- 112, काण- 119,
 काष्ठा- 96, क्रियेधा-
 129, क्रिमि- 28, 87,
 चक्र- 77, दधिका- 134,
 विकट- 83
 -आ, अक- 30, 112
 -वि, वृक- 8
 -सम्, असका- 115
 क्रम्य- क्रिमि- 96
 कुश् कशा- 33, कुशिक-
 112
 क कन्या- 96, कुचर- 130,
 कुहू- 25
 √कृष् कृषार- 69, निचुम्पुण-
 36
 क्षण क्षण- 76, आशुशुक्षणि-
 95
 क्षम् क्षान्त-, अन्तरिक्ष-
 124
 क्षर् अक्षर- 33, क्षीर- 22,
 87

क्षा- वृक्ष- 99
 क्षि (to dwell, rule),
 ऋभुक्षा- 119, क्षा- 76,
 क्षेत्र- 18, क्षोण- 131,
 तार्क्ष्य- 96
 क्षि (to perish) अक्षय- 63,
 अक्षर- 33, अन्तरिक्ष-
 124, क्षिप्र- 63
 क्षिप् उपलप्रक्षिणी- 111
 -वि, तुविक्ष- 107
 क्षुम् क्षुम्प- 131
 ख- उल्लखल- 101, कच्छ- 35,
 कशा- 96, सुख- 148
 खण्ड आखण्डल- 76
 खन् ख- 63
 -वि, विखनन-, वैखानस-
 104
 खल्, √स्खल्, खल- 13,
 69
 खिद् खिद्- 131
 ख्या(=√चच्) ऋक्ष- 37,
 चक्षुस्- 77
 ख्यान- घोरचक्षुस्- 131
 ख्या (to describe), कक्ष- 87
 गण गण- 69, गुण- 106
 /गध् (to combine), गधित-
 44
 गध्, न्ध् (to receive),
 गन्ध, न्ध- 131
 गम् अङ्गुलि- 20, कुरुङ्ग-
 69, गङ्गा- 43, गायत्री-
 102, गो- 87, ग्ना-
 88, जगती- 102, जगुरि-
 63, नवगव- 80, प्रमगन्द-
 26, मङ्गल- 25, वनर्गू-
 82, शृङ्ग- 99

-आ, आगस्- 22, 86
 -नि, निघण्टु- 33
 -सम्, शम्भ- 121,
 संप्राम- 113
 गक्ष् अङ्गुलि- 20
 गल- गल्दा- 109
 √गाह् कक्ष- 87
 गिर- गिर्वणस् 63
 √गिल् सुद्गल- 23, 108
 गुरु- गरुमत्- 69
 'गृह्, >गूह् 44, अगोह-
 39, कुहू- 75
 गु, गृ (to praise L cf.
 √जृ जृ), अजीगः 15, गर्त-
 69, 131, गृत्स- 63,
 ग्रीवा- 14, 33, 44,
 जरितृ- 5, जरुध- 44,
 मङ्गल- 81, 121
 'गृम् (to praise), गर्भ-
 76
 गृ (to swallow), अजीगः
 15, 39, गरुमत्- 69,
 गर्त- 131, गर्भ- 76,
 गिरि- 87, ग्रीवा- 14,
 33, 44, जवार- 96,
 मङ्गल- 81, 121,
 √गै गायत्र, ग्री- 44
 गो- अघ्रिगु- 124
 √ग्रस् ग्रीष्म- 106, ग्रंस- 77
 √ग्रह् अजीगः 15, गन्ध- 20,
 76, गृह- 20, 76, प्रावन्-
 24, 109, ग्रीवा- 33
 ग्राम- संप्राम- 53
 घन- द्रुघण- 135
 /घस् क्षीर- 87
 घि- सघि- 147
 जग्ध- जठर- 26

✓ घृष्ट घोष- 10, 44

-आ, आक्षुष- 31

‡✓ घृ (to sprinkle) घृत- 55

✓ घृ (to shine) s.v. ✓ हृ

✓ घ्रा

-उप, उपजिह्विका- 31

-वि-आ, व्याघ्र- 35

‡✓ चक्र (to move), चक्र- 77

✓ चक्ष अक्षि- 118, घोरचक्षस्-
131, चक्षुस्- 77

‡✓ चत् > चातय् (to dest-
roy) चयसे 132

‡✓ चन्द (to shine) चन्दन-
63, चन्द्र- 44

✓ चम् निचुम्पुण- 36, चन्द्र-
96

✓ चर कुचर- 43, 130, चक्र-
77, चर- 88, चर्मन्-
109, चारु- 132

-आ, आचार-, आचार्य- 74

✓ चल चतुर- 120

‡✓ चाय् (to see, observe),
कायमान- 75, चन्द्रमस्-
77, चर्षणि- 132 चाकन्-
63, चित्र- 77(?)

चारु- चन्द्र- 96

✓ चि व्रतति- 99

-अप, अपीच्य- 73

-उद्, उच्च- 86

-नि, नीच- 80

-सम्, संचय- 53

✓ चित् चित्- 44

चिर- चन्द्र- 96

‡✓ चृत (to cut), चर्मन्- 5,
109

✓ च्यु च्यवन- 63, मृत्यु- 36

✓ छद् छद्- 35, छन्दस्- 69

जम्भ- s.v. ✓ घस्

✓ जन् जामि- 77

जन्य- पर्जन्य- 19

जा- जामि- 77

जात- जनश्री- 109

जास्- जामातृ- 77

‡✓ जम् (to go), जामि- 77

✓ जम् (?), जमदग्नि- 132

जरा- जरायु- 77

जल- जगती- 102, जाल- 78

✓ जस् जघुरि- 56

✓ जायु जायुवि- 44

✓ जि आजि- 74, ज्या- 88,
पर्जन्य- 107, पृतनाज्-

107, पृतनाज्य- 107

✓ जुष् सजुस्- 117, जोषवाक्-
133

✓ जू जूणि- 120, ज्या- 88,
दूत- 29, 120, दृढ- 33

-आ, आजि- 23, 105

✓ जृ (to grow old), जार-
44, 78

‡✓ जृ (to praise), जरा- 44,
(s.v. ✓ गृ > जरित्- जरुथ-)

✓ ज्ञा ज्ञाति- 17, 56

✓ ज्या ज्या- 88

✓ तक् तक्मन्- 133, शकट-
99

-परि, परितक्म्य, कम्पा-
28, 116

✓ तद् > ताडय् तडित्- 134

तद्- तस्कर- 134

✓ तन् तनय- 17, 45, तनूनपात्-
59, तन्यतु- 69, तमस्-

120, तस्कर- 133,

तितउ- 78, त्व- 120,

बीरिट- 141, मुहूर्तजा-

98, व्रतति- 99, सत्य-
95

तन्- तनूनपात्- 59

-अनु-सम्, अनुमंतवीत्वत्-
124

-अप, अपत्य- 115

-उद्, उत्तान- 128

✓ तप् तपुषि- 45, तपुस्-
63

‡✓ तल् (to hang), ताळु- 28

तव (< युष्मद्-), कितव- 129

✓ तस्, तायु- 134

-वि, वितस्त- वैतस- 83

‡✓ तिज् (to be forceful),
तिग्म- 56

तिथि- अतिथि 118

तिल- तितउ- 78

✓ तु तविधी- 45, तूताव 45

‡✓ तुज् (to give), तुज- 56

✓ तुद् तितउ- 77, तोक्-
109, तोद्- 45, शुतुद्री-
99

✓ तुर, ✓ त्वर, तूर्ण- अतूर्त-
67, अत्वरमाण- 13,
तार्क्ष्य- 96, तुर- 69,
तुरीय- 134, तुरीय- 88,
तूर्वाणि- 59, तूर्णाश-
तूर्वी- 79, तौरयाण-
109, त्वष्ट- 97

✓ तुद् with आ, अलातृण- 32

✓ तृप् पर्जन्य- 19

तृप्- तृपप्रभर्मन्- 134

✓ तृष् तृष्णज्- 45

✓ तृ ताळु- 78, तितिरि- 78,
तृष्वी- 79, तिरस्- 11,

त्रि- 88, त्रित- 134,
त्रिष्टुभ्- 107
तीर्थ- (=अन्तरिक्ष-) तार्क्य-
96
त्रि- अत्रि- 100, गायत्री- 102,
त्रित, त्रिष्टुभ्- 102
त्रिरुथान- त्रित- 102
त्रै > त्रा अंसत्र- 118, पुत्र-
मित्र- 98
त्वष्ट् त्वष्ट- 45
त्वर s.v. √ वृ
थम (sup. suffix) प्रथम- 6,
49
† √ थर्ष (to move), अथर्वन्-
22, 72
व- s.v. √ दा
† √ वंस (to finish), दंस- 56
√ दष्ट दक्षिण- 56, दक्षिणा-
64
† √ दध् (to flow), दध्न- 56
† √ दध् (to carry), दण्ड- 20
दधि- दध्यञ्चु- 103
दन्त- कुरुळतिन्- 129,
किविदेती- 130
√ दभ् दभ्र- 45, नक्षत्राभ- 16
√ दम् दण्ड- 20, 79, दम-,
दमूनस्, दान्त- 97
दर- कुरदर- 130
दशान्- विंशति- 4, शत- 5, 60
√ दस् दश- 56, दशन्- 24,
109, दस्यु- 56, दास-
57, रिशादस्- 143
√ दह् अग्नि- 25
√ दा अम्बुद- 125 अर्बुद-
126, इन्द्र- 32, 128,
ओदन- 59, देव- 120,

बुन्द- 97, बेकनाट-
141, सुदन्- 53
दान- दमूनस्- 97, दानव-
37, दावन्- 79
दानमनस्- दन्- 135
-आ, आदित्य- 32,
मर्यादा- 81
दारु- रुपद- 88, 135
दिति- s.v. √ दो
√ दिव् देवर- 88
दिव्- दिव्य- 45
√ दिग् दिग्- 46
√ दीप् देव- 109
-आ, आदित्य- 32
√ दु जर्णि- 120
दुर्- दुरोण- 7, दुर्गा° 69, दूर-
79
√ दुह् दुहित्- 27, 88
दूर- दुहिता 27
√ ह (to attend to), आहुरि-
61, इन्द्र- 32, 128
आ, अग्नि- 85
√ हश् इन्द्र- 127, दशान्- 23
√ ह् (to tear), इन्द्र- 32,
128, ऊर्दर- 119, दारु,
हु- 88, पुरन्धि- 36
-आ, अग्नि- 27
-उद्, ऊर्दर- 119
√ दो (to bind), अदिति- 31,
123
√ दो (to cut), दिशुत्- 114
दोष- ओषधि- 9, 113
द्य- अद्य 40
† √ धु (to shine), दिशुत्- 18,
45
√ धुस् दिशुत्- 45, देव- 109,
धु- 18, धुन्न- 21

√ द्रम् चन्द्र- 96, चन्द्रमस्-
77
√ द्रा विश्वकद्राकर्ष- 144
√ द्राष् दीर्घ- 21, 88
√ द्रु इन्द्र- 105, जर्णि- 120,
दूत- 109, 120, दूर-
79, द्रविणस्- 79, 95,
दुघण- 135, दोस्- 88,
द्रोण- 59, द्राइ- 33,
द्वि- 109, बकुर- 140,
बुन्द- 97, भद्र- 110,
मरुत्- 98, मित्र- 98,
रुद्र- 98, शुतुद्रि- 99, 117
दुम- दुघण- 135
दुममथ- द्रोण- 59
-सम्-उद्, समुद्र- 35,
53
√ दू (to injure), दारु- 88,
दु- 88, दूषान- 135
द्वार- नीचीनवार- 137
द्वि- देवर- 27, वासर- 121,
बेकनाट- 141
√ धन्व धनुस्- 88, धन्वन्-
19, 70
√ धम् (> मध्) मधु- 141
धव- विधवा- 83
√ धा इन्द्र- 32, 128,
इधुधि- 42, कबन्ध- 36,
काकुद्- 75, किमेधा-
129, गल्दा- 109, जठर-
26, दधिका- 134,
दीधिति 135, धातु- 47,
धाना- 70, धिति- 71,
धेना- 135, निधा- 64,
नोधस्- 137, पुरन्धि- 36
प्रधि- 49, मूर्धन्- 98,

मेधा- 5, 60, वसुधेय- 65,
विधवा- 66, श्रद्धा- 4,
हविर्धान- 54
हित- दुहिता 27, पुरोहित-
48, हिरण्य- 100
✓धाव् अभिधेतन 115,
अधस्- 72
-वि, विधवा- 83
✓धि (= ✓धिन्व्) धन-
107
‡✓धिष् (to put), धिषणा- 55
धिषणा- धिषाय- 47
✓धी (< ✓ध्या) धियसान-
दीधिम 14, 46
धी- दूडी- 5, 15, 46, धीर-
57
✓धु, ध्रु धुनि- 47
-आ, आधव- 41,
-वि, विधवा- 83
✓धूर्ध्रु धूर्- 135
✓धृ अर्ध- 73, इन्द्र- 32,
128, जठर- 26, धर्मन्-
47
✓ध्रे ओषधि- 9, 113, धेनु-
47
✓ध्या (s.v. ✓धी) अन्धस्-
24, 35 दध्यञ्च्- 102
-आ, अन्धस्- 24, 35
✓ध्वस् पांसु- 114
✓ध्व अश्वर-, अश्वर्यु- 73
न (= नञ्) नक्त- 120, नवन्-
26, 120, नाक- 136,
नासत्य- 137
न- (< ✓नी) नभस्- 38
‡✓नष्ट (to go), नक्षत्र-
18, नक्षत्र- 136

✓नद् (to make noise),
नदी- 64
‡✓नद् (to praise), नद- 57
नपात्- तनू° 59
✓नम् दुयामिन्- 69, नंसन्ते
15, नना- 120, नसन्त
47, नामन्- 89, 137,
निन्न- 21, नृम्ण- 21,
नौ- 89
-आ, अन्न- 4, 118
नर- नराशंस- 59, 79
नव- नवन्व- 80
✓नश् > नेश् (to destroy),
स्वप्न-नशन- 149
†✓नस् (to reach), नासिका-
89
✓नह् नाभि- 89
-आ, अन्नस्- 24
-उप-उद्, ऊधन्- 119
नासिका- नासत्य- 137
✓निज् वणिज्- 121
-निस्, निर्णीत- 120
नितोश- नैतोश- 137
✓नी अग्नि- 25, 94, असुनीति-
68, नभस्- 38, नव-
120, नाक- 136,
नासत्य-, नेम- 137,
भुरण्यु- 81
-आ, अन्तिक- 118, अन्य-
85, कन्या- 96
नीच- > चैः निचुम्पुण- 36
✓नु नोधस्- 137
✓नुद् नौ- 89
-सम्, सानु- 99
‡✓नू (to make noise),
सदान्वा- 147

✓पच् ऊर्ज- 29, 43, 119,
पाक- 47
पञ्चपदा- पङ्क्ति- 15
‡✓पण् (to honour), पाणि-
80
✓पण् (to bargain),
पण्य- वणिज्- 121
पण्ड्या- पण्डक- 138
✓पत् अपत्य- 101, श्रद्ध-
95, पथिन्- 34, पाप-
138, सुपर्ण- 122
पतन- पस्त्य- 138
-नि, निपात- 47, 80
पथिन्- पथ्या- 64
✓पद् पथिन्- 34, पद- 89,
पदि- 64, पाद- 89,
पादु- 64
पक्ष- पांसु- 26
पाद- एकपाद्- 100, पांसु-
26
✓पन्थ् पन्थाः 34
पयस्- कृत्य- 129
पर- पर्जन्य- 19, 107, पार-
48
परुस्- परुच्छेप- 138
परवन्- परुच्छेप- 138, परुष्णी-
70, पर्वत- 47
पशु- पारर्व- 48
पल- पलाश- 138
पवि- पवीर° 70
✓पश s.v. ✓स्पश
✓पा (to drink), एकपाद्-
100, कच्छप- 129, कूप-
76, पयस्- 18, पात्र-
57, पाषस्- 70, पाप-
138, पिष्ट- 80

✓पा (to protect), एकपाद्-
 100, पति- 89, पाजस्-
 80, पितु- 80, पितृ- 89,
 स्तिपा- 148
 ✓पालय् पलित- 107
 ✓पाटय् with वि, विपाश्-
 121
 पान्त- आपान्त° 7
 पार- s.v ✓पृ
 ✓पाश् with वि, विपाश्-
 104
 पाश- पाश्या- 64
 पि- पिजवन- 139, पैजवन- 49
 पिंगल- कपिञ्जल- 59
 ✓पिश् (to crush), पांसु-
 114
 †✓विश् (to fashion),
 पिशुन- 80, पेशस्- 49
 ✓पिष् पिनाक- 116
 ✓पीय् पिवार- 48
 †✓पुंस् (to be a man), पुंस्-
 22, 90
 पुद्- पुत्र- 26
 पुर- पुरन्धि- 36
 पुरु पुंस्- 97, पुरन्धि- 36,
 पुरुष- 139, पुलुकाम- 13
 ✓पुष् पुष्कर-, पूषन्- 48
 ✓पुष्प पुष्प- 90
 ✓पू केपि- 130, पवि- 103,
 पवित्र- 47, पवी- 138,
 शर्प- 122
 ✓पृ, पृ अकूपार- 8, निचुम्पुण-
 36, पर्वन्- 89, पुत्र-
 103, पुरीष- 64, पुरुष-
 139

✓पृच् with उप, उपपृच्- 62,
 पञ्चन्- 89
 पृतना- पृतनाज्य- 49
 ✓पृश् s.v ✓स्पृश्
 ✓पेल् (to go), पिपीलका-
 139
 ✓प्याय्, ज्यै, > पि, पी पयस्-
 11, 17, 60, पांसुर- 107,
 पितु- 14, 48
 -आ, वाताप्य- 65
 प्र प्रकलविद्- 64, प्रथम- 6
 प्रकला- प्रकलविद्- 64
 ✓प्रथ् पृथक् 13, 70, पृथिवी-
 80, पृथुष्टुका- 110,
 सप्रथस्- 84
 ✓प्री आप्री- 62 पर्वन्- 89
 ✓प्ता अप्सरस्- 101, द्रप्स-
 135
 ✓बन्ध् कबन्ध- 36, बधिर-
 90, बन्धु- 49, बुध्न-
 90
 बन्धन- ऊर्ध्वबुध्न- 37
 बल- बाल- 121, 140
 बलातील- बत- 26
 ✓बाध् बाहु- 90
 बार- नीचीनबार- 9
 बिठ- शिरिम्बिठ 146
 बिल- इलीबिश- 101
 ✓बिस् (to break or grow),
 बिस- 140
 बु- अम्बुद्- 126
 बुध्न- s.v ✓बन्ध्
 †✓बृह् (to cut), बर्हिस्- 60
 ✓बृह् (to grow strong),
 द्वि-बर्हिस्- 46, बर्हण- 60,
 140, बृहत्, ब्रह्मन्- 49

बृहत्- बृबदुक्थ- 141
 ✓भू बुस- 141, बृबूक- 34
 ✓भज् भग- 50, भद्र- 110,
 लिबुजा- 99
 †✓भन् (to shine), नभस्-
 38
 †✓भन्द (to praise), भद्र-
 91, भन्दना- 57
 भरत- (= sun), भारती- 70
 †✓भर्व् (to eat), सूभर्व- 67
 ✓भा भृभु- 106, नभस्- 38,
 बीरिट- 141, भारती- 70
 ✓भास् ऋबीस- 112, नभस्-
 38, बक्रुर- 140, बिलम-
 140, बुन्द- 97
 ✓भिद् किलिष- 130, बिलम-
 140, बिलव- 140
 -वि, विभीदक- 144
 ✓भी इभ- 95, किलिष- 130,
 बक्रुर- 140, बीरिट-
 141, बुन्द- 97, भीम-,
 भीष्म- 50
 ✓भुज् भोज-, कम्बोज- 31
 ✓भू, > भु, हु, अद्भुत- 111,
 ऋभु- 96, कुहू- 25,
 बहु- 110, भूरि- 81
 भूरि- भुरग्यु- 81
 ✓भृ द्रप्स- 135, प्रभृथ- 139,
 बभ्रु- 22, 90, बल-
 90, बाल- 140, बिल-
 114, बिल्व- 140, भर-
 18, 65, 90, भारद्वाज-
 50, भृम्यध- 50, 141,
 भ्रातृ- 91
 -प्र, तृपलप्रभर्मन्- 134,
 प्रभृथ- 139

√अंश् वृत्- 141, वृद्धक- 34

√अस् भूमि- 65

√अस्ज् > भृज् भृशु- 103

√मंह मघ- 50, महत्- 81,
मेहना- 117

√मण्ड्, मण्ड- , मण्डक- 34

√मथ् वस्त्रमथि- 51

√मद् घृत्समद्- 63, प्रमगन्द-
110, मण्डक- 34,
मत्स्य-, मन्दु- 57, मधु-
110, 141, मृत्यु- 121
मद्- मुद्रल- 23

मदन- मत्सखि- 141, मुद्रल-
23

—सम्, समद्- 93

मधु- मत्स्य- 97

√मन् मनस्- 50, मनुष्य- 97,
मन्त्र- 50, मन्मन्- 50,
मन्तु- 38, मांस- 91,
मेना- 142, समना- 66,
सामन्- 104

मनस्- दमूतस्- 97, पुंस्-
97, मनीषा- 81, मांस-
81, 98

मान- महत्- 98, समान-
84

—भनु, अनुमति- 124

†√मन्द् (to be satisfied),
मण्डक- 34, मत्सर- 57

√मन्द् (to praise) मन्दिन-
65

मरुद्- मरुद्दृष्टा- 142

√मस्ज् > ज्ज् मण्डक- 34

महत्- महत्- 97

√आ अमत्र- 125, अमा- 31,
अमिन- 73, चन्द्रमस्- 77,

जामातृ- 77, मरुत्- 97,
मातृ- 38, 142

मात्रा- अमत्र- 105
—सम्, सामन्- 99

√मिथ् मिथुन- 60

√मिद् किमि- 96, मित्र-
81, मेदस्- 82

√मिन्व् मित्र- 98

√मिष् मेघ- 91

√मिह् मेघ- 81

√मी मित्र- 98

√मुच् मुचीजा- 98, मुञ्ज-
110, मुष्टि- 81, मूल-
121

मुञ्ज- मूजवत्- 108

√मुद् मन्द्रजिह्व- 108, मृत्यु-
121

मुद्- मुद्रल- 23, 70, 108

मुद्र- मुद्रल- 23, 70

√मुष् मुष्टि- 81, मूल- 121,
मूष्-, मूष-, मूषिका- 91

√मुह् अमूर- 125, मुष्टि- 81,
मुहुर् 71, मूल- 121

मुहुर्- मुसल- 98, मुहूर्त-
142

मूजवत्- मौजवत्- 50

मूर्त्त- मूर्धन्- 98

√मृ. मर्य- 70, मर्यादा- 81,
मृत-, मृत्यु- 38

√मृज् मृग- 60

मृदु- ऋद्दर- 68, मृधवाच्-
5, 81

√यज् अभ्यर्धयज्वन्- 125,
ऋत्विज्- 43, यजुस्-, यज्ञ-
50

√यत् with वि, वियात्- 144
यथा यकृत्- 98

√यम् यम- 50, रश्मि- 29,
121, व्रतति- 26,

हिरण्य- 22

—नि, नियुत्- 116

√या यह- 98

यान- अहयाण- 126,
तौरयाण- 109

—वि, वियात्- 144

√यु जरायु- 77, यमुना- 108,
युवन्- 91, यूष- 50,

योनि- 91, योषा- 82

—वि, वियुता- 52

√युज् योक्त्र- 38, स्याल-
100

—नि, नियुत्- 116

√युष् with आ, आयुध- 41

√रंह रथ- 110

√रज् रजस्- 142

रथ- रथ्य- 50

√रप् रथ- 110, रास्पिन- 142

√रभ् रम्भ- 65

√रम् अरण्य- 73, असुर- 27,
इन्द्र- 105, उपर-, उपल-

128, नरक- 136, भद्र-

110, रण- 82, 117,

रत्न- 71, रथ- 26, रम्-

142, रात्रि 117, राम-

रामा- 103, हिरण्य- 100

—निर्, इरिण- 105, निर्कृति-
110

√रश् रश्मि- 121

√रस् रथ- 110, रसा- 65,
रास्पिन- 142

√रा अनर्धराति- 124, अराति-
 40, रयि- 51, रराण-
 51, राका- 82
 √राज् राजन्- 17, 57
 -वि, विराज्- 144
 √राध् राधस्- 82
 -वि, विराज्- 144
 राम-(=तमस्-) अघोराम- 123
 √रिच् रेक्यस्- 82
 √रिश् रिशादस्- 143
 √रिष् आर्त्ता- 111
 √रु पुरुवस्- 48, मरुत्- 97,
 रुद्र- 98, 110
 √रुक् अरुण-, अरुणी- 73, गौर-
 120, चारु- 106, मरुत्-
 97, रुशत्- 117, रूप-
 111, सुरूच्- 19, 84
 -आ, अरुण- 20
 √रुज् कूल- 9, 23, रुजाना-
 60, लोष्ट- 71
 √रुद्र रुद्र- 104
 √रुध् रोदसी- 111, रोधस्-
 51, शुरुध्- 99
 √रुह् जवारु- 96, वीरुध्-
 83
 √रुग् लक्ष्मी- 7, 34, लाङ्गूल-
 34
 √रुङ् लाङ्गल- 34
 √रुम् लाङ्गल- 34
 √रुष् लक्ष्मी- 7, 34
 †√राज् लाजा- 143
 √रान्ध्र लक्ष्मी- 7, 34
 √रौ लिङ्गजा- 99, लोमन्-
 143
 √रुभ् with सम्, सल्लूक-
 122

√लू लोमन्- 143
 √वच् उक्थ्य- 62, कृक-वाकु-
 43, जोष-वाक- 133,
 मृध्-वाच्- 5, 18 ववक्षसे
 °क्षिथ- 82, वाच्- 51
 √वद् वाणी- 117
 √वन् गिर्वणि 63, तुर्वणि- 59
 नवन्- 26, मिथुन- 60,
 वंश- 99, वसुवन्- 71,
 वाम- 51
 -प्र, प्रवण-, प्रवत्- 80,
 प्रवाते-ज- 139
 वन- वंश- 99, वनर्गू- 82
 √वप् with अनु, अनूप- 115
 √वभ् (to interweave)
 उभ- 86
 √वम् वधी- 91
 वषस्- बीरिट- 141
 १ वर- देवर- 27
 २ वर- वराह- 36
 ३ वर- वरीयस्- 12, 51
 √वर्ज् वज्र- 111
 √वश् उर्वशी- 101, उशिज्-
 13, 62, उषस्- 116,
 वावशान- 51
 †√वस् (to shine) with
 वि, वसु- 38, वासर-,
 विवस्वत्- 58
 √वस् (to cover) वस्त्र- 51
 √वस् (to dwell) वास्तु-
 52, संवत्सर- 92
 वसुरत्न- असुरत्व- 113
 √वह् वक्षस्- 82, ववक्षसे °क्षिथ-
 82, वाणी- 121, वाहस्-
 65, वाहिष्ठ- 52

-आ, आवह- 127
 √वा वात-, वायु- 58, वाताप्य-
 65
 वात- s. v. √वन्
 वाल- सिनीवाली- 148
 √वाश् वावशान- 108, वाशी-
 51
 वि- विधवा- 66
 वि- (bird) वाय- 65
 √विज् वाजिन- 108
 √विद् (to obtain, exist),
 जातवेदस्- 7, 132,
 विदथ- 52, सुविदत्र- 67
 -आ, आविस्- 20, 74
 √विद् (to know) जातवेदस्-
 7, प्रकलविद्- 64
 विद्ध- विद्वध- 143
 †√विन्ध् विन्धे 28
 √विश् विष्टप्- 112, शिपिविष्ट-
 146
 विश्वानर- वैश्वानर- 145
 √विष् विष- 112
 विषम- विषु- 117
 √वी वया- 10, 57, वयुना-
 65, वीर- 91
 -अप, अप्वा- 124
 √वीळ् वीळिता- 52
 √वीर् वीर- 91
 √वृ > उर् उराण- 114,
 उर्वशी- 101, उर्वी- 12,
 55, उक्कखल- 101,
 उत्व- 75, ऊर्णा- 59,
 ऋधु- 106, ऋभुजा- 119,
 दूत- 29, 120, द्वाह-
 33, वर- 82, वरुण- 51,

वर्ण- 65, वल- 71, वत्रि-
11, 51, वाद्- 83,
वार-, वाल- 91, वारि-,
वार्य- 83, वृत्र- 35,
व्रत- 58, व्रतति- 99,
सिनीवाली- 148
√वृज् वृक- 8
√वृत् वृत्- 99, वृत्र- 35,
सुवृक्ति- 122
√वृष् मरुद्वृधा- 141, वृत्र-
35
√वृष् वर्षा- 51, वृषभ- 52,
वृषाकपायी- 52, वृषाकपि-
145
वृष-, वृषा- वृषल- 145
√वृह् (to remove) वराह- 36
√व्रज् व्रज- 83
√व्रन्द् व्रन्दिन्- 84
√वइच् ऊर्ज- 29, 119, वृत्त-
66
व्रात्य- व्रा- 145
√व्रीड् व्रीड- 94
श- s.v. √शी
√शंस् अघशंस- 39, नराशंस-
59, 79, नाराशंस- 47,
शशमान- 145, शिशु-
84, श्येन- 99, श्वस्-
112
√शक् शकुनि- 71, शक्करी-
66, शाखा- 24, 92
शकृत्- शकट- 115
√शद् नञञ- 136
√शतय् कलिश- 23
पराशर- 36, शम्ब- 145
शनक- शकट- 99
†√साप् (to touch) शेष- 92

शब्द- शकट- 99
शम् अंशु- 25, 95
√शम् > शमय् शम्ब- 145,
शिमी- 52, शिशिर- 84,
शृङ्ग- 92
शर- शल्मलि- 146, शर्या- 66
√शश् (to go) शर- 3, 84,
श्वन्- 92
†√शस् (=√शंस्) शशमान-
√शाम् with आ, आशिस-
11, 41
शिपि- शिपिविष्ट- 146
शिरस्- शृङ्ग- 99
√शिष् शिव-, शेव- 121,
शेषस्- 147
√शी इलीबिश- 101, कलश-
21, कशा- 96, पांडु- 26,
पुरुष- 139, वंश- 99,
शयुजा 145, शिरस- 92,
शौर- 146
शयन- शमशान- 147
शोर्ष- सिलिक- 32
शील- वृषल- 145
शु (= आशु)- मातरिश्वन्-
142, शुतुद्री- 99, 117,
शुनासीर- 147, शमशा-
147, श्वन्- 92, श्वात्र- 147
√शुच् शुक-, शुचि- 52
-आ, आशुशुचिणि- 127
शुच्- आशुशुचिणि- 95,
शुरूध्- 99
शुन- शुनासीर- 147
√शुन्ध् शुन्ध्यु- 53
√शुष् शुष्ण- 117, शुष्म- 71
√शृ, शृ (to injure),

पराशर- 36, शर- 71,
शरद्- 92, शरारु- 66,
शरीर- 58, शिरिम्बिठ-
146, शिशिर- 84, शूर्प-
108, शृङ्ग- 92
†√शृ (to cook), शरद्- 92
†√शृ (to protect), शरण-,
शृङ्ग- 99
शेष- परुच्छेप- 138, शिपिविष्ट-
146
√शो शिति- 84, शिशीते 12,
52
‡√शो (to give), शिशु- 84
श्म- शमशा-, शमशान- 147
श्मन्- शमश्रु- 23
√श्यै श्याम- 92
श्रत्- श्रद्धा- 4, 53
√श्रा with आ, आशिर्- 58
√श्रि शृङ्ग- 92, शमश्रु- 23,
श्रेणि- 66, श्व- 122
-सम्-उद्, सानु- 99
√श्री with आ, आशिर्- 58
√श्रु देवश्रुत्- 46, वंश- 99,
श्रवस्- 38, श्लोक- 66
†√श्रुष् (=√श्रु) श्रुष्टि- 122
‡√श्रोण् (to go), श्रोणि-
92
√श्वस् मातरिश्वन्- 142,
श्वन्- 92
√सक् सकृ- 66, सक्थि-, सकृ-
71
-वि, विष- 112
√सज्ज् आनुषक् 41
सत्- (<√अस्) सत्य- 53
सत्य- नासत्य- 137
सत्- s.v. √सृ

सद् > सादय्, अग्रसद्- 61,
 कुरमाव- 119 द्रविणस्-
 95, पुरुष- 139. मांस-
 98, स्नुषा- 100, स्याल-
 100, स्वसृ- 93
 -आ, आशा- 4, 119,
 -उद्, उत्स- 111
 -नि, निषाद- 103
 सदा सदान्वा- 147
 'सद्य आशुशुद्धि- 95, इन-
 119, द्रविणस्- 95,
 शतसा-, सहस्रसा- 66,
 साति- 12, 53, स्नुषा-
 100
 √सप् (to touch) सप- 12
 सप- निष्पपिन्- 64
 सम- ऋचीषम 62, सामन्-
 104
 सर- वासर- 121
 √सह षष्- 62, सहस्-, सहस्र-
 4, 53, सिंह- 93
 सह- सविध- 147
 †√साक्ष् (to reach), with प्र,
 प्रसाक्षते 28
 √साध् साध्य- 53
 साधु- स्नुषा- 100
 सामि- असामि- 61
 √सि (to bind) प्रसिति- 49,
 मुक्षीजा- 98, सिन- 147
 सित- शितामन्- 146
 सिन- सिनीवाली- 148
 √सिक् > सीक् मनुष्य- 97,
 सीमन्- 118, सूची- 12,
 53
 सीर- शुनासीर- 147

√सु सुरा- 60, सोम-, सोमन्-
 54
 सु- सुर- 104, स्वर्क- 115
 सु-अ-सा स्वसृ- 93
 √सू (to generate)
 सु- (=अपत्य-) स्नुषा- 100
 √सू (to impel), पांसु- 26,
 सवितृ- 53, सवीमन्- 66,
 सुवित- 118, सुषोमा-
 148, सूर्य- 93
 सूर्य- सूर्या- 53
 √सृ अङ्गुलि- 20, अप्सरस्-
 101, मुसल- 98,
 शुनासीर- 147, सरस्यु-
 71, सरमा- 22, सररूक-
 13, सरस्-, सरस्वती- 53,
 सर्व- 93, सललक- 72,
 सानु- 108 सूर्य- 111,
 सृक्णि- 72, सृणि- 93,
 स्वसर- 149
 -आ, आ-सद्याण- 41,
 -सम्, सत्- 122, सिलिन्-
 मध्यम- 32
 √सृज् मनुष्य- 97, शर्या-
 146
 √सृप् सप्तन्- 118, सृप्र- 53
 √सेक् स्योन- 149
 √सो असामि- 61, सामन्-
 104, सामि- 93, स्य-
 67, स्योन- 149
 -अव, अवसाय 61
 √स्कन्द् स्कन्ध- 13, 72
 √स्कृ अप्रतिष्कृत- 105
 √स्खल् s v. √खल्
 स्ति- स्तिपा- 148

√स्तु स्तोतृ-, स्तोम- 54
 स्तुता- पृथुष्टुका- 110
 √स्तुम् अतुष्टुम्- 15, 40,
 त्रिष्टुम्- 102, 107
 √स्तु स्तृ- 93
 √स्त्यै > स्तु or स्त, स्त्या, ताद्यु-
 78, पृथुष्टुका- 110,
 स्तिया- 12, 54, स्तुक-
 15, 49, स्तूप- 14, स्तेन-
 85, स्त्री- 149
 √स्था काष्ठा- 96, रथ- 26,
 स्थाणु- 60
 †√स्थिर् रथ- 110
 √स्ना उष्णीष- 106, करल-
 94
 -उद्, उष्णिह्- 116
 -वि, विष- 112
 -सम्, सस्ति- 147
 √स्निह् उष्णिह्- 68
 √स्तु घृतस्तु- 44
 √स्पश् > पश् पश्- 15, 47,
 पशु- 89
 √स्पृ > पृश् पृश्- 89, पृश्नि-
 पृष्ठ- 90
 स्य- स्याल- 28
 √स्यन्द् मत्स्य- 97, सिन्धु-
 113
 -आ, अग्रमास्य- 36, 86
 -उद्, उत्स- 111
 √स्यम् सीमीका- 148
 √सु सिन्धु- 122,
 -उद्, उत्स- 19,
 -वि, विस्नुह्- 145
 स्व- श्वनिन्- 113, स्वसृ- 93,
 स्वाहा 104

स्वयम् स्वसर- 149

स्वर्- स्वसर- 149

√हन्, > √अंह, अंहति, अंहस्-
अंह- 20, 72, अंहुर-
72, अघ्न्या- 61, 100,
घावन्- 120, जघन-
36, श्वघ्नन्- 113, हंस-
93, हथ- 12, 54,
हतु- 93, हस्त- 113,
हिम- 94, हेति- 122

-आ, अघ- 22, अहि- 118

आहनस्- 41, 127

-उद्, ऊधन्- स्- 114

-वि-आ, व्याघ्र- 35

-सम्, सिंह- 93

-सम्-आ, निघराटु- 34,

√हर्य हिरण्य- 94

√हा जिह्वा- 78, महत्- 98,

ह्यम्- 94

√हि हिम- 94

हित- s.v. √धा

हिम- हेमन्त- 60

√हु (to offer) कृद्- 25

पजूहोषिन्- 110, होतृ-
115

-आ, स्वाहा 104

√हु, हू, हूँ (to call) जिह्वा-

78, देवहूति- 46, यहु-

98, हव- 85, होतृ-

105

-आ, आहाव- 30, 127

√ह (to take) अर्ध- 118,

अर्भक- 86, बभ्रु- 90,

भर- 116, हरस्- 94,

हरि- 54, हरित्- 39,

हिरण्य 22, 94, 100

-अप, ऋषीस- 112

-आ, अहन्- 126

‡√ह (to shine) = √धृ,

हृणि-, आधृणि- 74,

धर्म- 76

हृदय- हिरण्य- 100

√हस् हस्व- 94

√हाद् हद्- 54

√ही अहयाण- 124

√है s.v. √हु, हू

IV—Index of Comparative Linguistic Vocabulary

(As owing to typographical difficulty, the accents of the Vedic words could not be marked in this Index, a reference might be made to the Index I (pp. 183-192) where the same have been marked)

(A) Indo-European Languages

1. Albanian

e 86, s.v. अयम्

| *hira* 87, s.v. क्षीर-

| *mjeker* 23, s.v. इमश्व-

2. Anglo-Saxon

binden 49, s.v. बन्धु-

brun 90, s.v. बभ्रु-

crammian 53, s.v. संग्राम-

dōn 70, s.v. धाना- 107,

s.v. धन-

gadrian 44, s.v. गधित-,

76, गध्य-

haga 37, 62, s.v. कक्ष्य-

hoete-ru 69, s.v. छन्दस्-

hwer 88, s.v. चरु-

kild 62, s.v. जडर-

nafa 59 s.v. तनूनपात्-

nafu 89, s.v. नाभि-

oedm 86, s.v. आत्मन्-

rakka 121, s.v. रहिम-

thweran 67, s.v. अतूर्त-

ūder 114, 119, s.v. ऊधस्-

wēr 51, s.v. वमि-, 62, बल-,

71, उरुध्य

woer 83, s.v. वार-

3. Armenian

cax 92, s.v. शाखा-

dew-im 41, s.v. आधव-

erg 17, 40, s.v. अर्क-, 55,

अग्निमय-, 62, अचीवम-

inj 93, s.v. सिंह-

kerem 5, s.v. चर्मन्-

lusin 117, s.v. रुशत्-

mæg 81, s.v. मेघ-

net 64, s.v. नदी-

ni 80, s.v. नीच-

pelem 114, s.v. बिल-, 140,

बिलम-

san, sun 4, s.v. शति-शत्-,

sastem 41, s.v. आ-शिस्-

šen 18, 63, s.v. शेत्र-

sxalim 69, s.v. खल-

4. Bulgarian (old)

bogatŭ 50, s.v. भग-

cisti 44, s.v. चित्त-

cren 87, s.v. कर्ण-

deŭi 107, s.v. धन-

ghem 76, s.v. क्षम-

medŭ 110, s.v. मधु-

mŭnogŭ 50, s.v. मघ-

nesti 136, s.v. नक्षत्र-

nici 80, s.v. नीच-

nosu 89, s.v. नासिका-

osibatŭsja 63, s.v. क्षिप्र-

pitati 48, s.v. पितु-

priyati 62, s.v. आप्री-

puchati 48, s.v. पुष्कर-,

90, पुष्प-

sŭjati 84, s.v. सेना-

sejati 67, s.v. स्य-

slunice < *sŭl-ni* 93, s.v.

सूर्य-

taj 85, s.v. स्तेन-

tŭlo 78, s.v. तालु-

vŭja 57, s.v. वया-

vrŭdŭ 84, s.v. वृन्दिन्-

vrŭti 65, s.v. वर्ण-

zelenŭ 94, s.v. हिरण्य-

zemlja 76, s.v. ज्ञा-

5. Cornwallish

coref 119, s.v. कलमाष-

| *perŷ* 43, s.v. कर्मन्-

6. English

ankle 39, s.v. अङ्गुलि-
bind 49, s.v. बन्धु-
brown 90, s.v. बसु-
connection 89, s.v. नाभि-
cram 53, s.v. संग्राम-

done 107, s.v. धन-
fountain 19, s.v. धन्वन्-
gather 44, s.v. गथित-
 76, s.v. गथ्य-
hedge 62, s.v. कक्ष्या-

onerous 24, s.v. अनस्-
staff 112, s.v. विष्टप्-
under 72, s.v. अधर-
warm 76, s.v. वर्म-
will 82, s.v. वर-

7. Gallic

druides 52 s.v. विदध-

67, s.v. सुविदन्न-

8. German

breme 65, s.v. मृमि-
gelb 94, s.v. हिरण्य-
gestern 94, s.v. ह्यस्
stern 93, s.v. स्तृ-

High German

tanna 88, s.v. धनुस्-

Middle German

zūwen 79, s.v. दूर-, 109,

120, s.v. दूत-

Old High German

berg 46, s.v. द्विबर्हस्-

eiskon 45, s.v. दिविष्टि-

elo 21, 73, s.v. अरुण-

fiën 48, s.v. पियारु-

forhama 90, s.v. पृथिन-

gans 93, s.v. हंस-

jagōn 98, s.v. यङ्ग-

rasta 65, s.v. रसा-

snur 100, s.v. स्नुवा-

stilli (*sel-nus*) 60, s.v.

स्थाणु-

warm 77, s.v. वर्म-

wegan 52, s.v. वाहिष्ठ-

66, s.v. वाहस्-

9. Gothic

aggwus 72, s.v. अंहति-,
 अंहस्-, अंहु-

aistan 74, s.v. ईळ-

batiza 57, s.v. भन्दना-,

91, 110, s.v. भद्र-

faian 138, s.v. पाप-

fodr 57, s.v. पात्र-

frauja 80, s.v. प्रवत्वती-,

140, s.v. प्रवण-

haúrn 92, s.v. शृङ्ग-

lindan 83, s.v. वीरुध्-

manna 97, s.v. मनुष्य-

samana 84, s.v. समान-

seithus 61, s.v. अवसाय

savil 93, s.v. सूर्य-

thaurusus 45, s.v. तृष्णज्-

undar 72, s.v. अधर-

wiljan 82, s.v. वर-

10. Greek

agaeiō 69, s.v. गण-

agos 86, s.v. आगस्-

akeúei 75, 112, s.v. कवि-

akmōn 74, s.v. अदमन्-

aksōn 85, s.v. अक्ष-

aleo 20, 72, s.v. अणु-

álthomai 68, s.v. आधक्

ámbrōtos 61, s.v. अमृत-

anénathēn 73, s.v. अध्वर-

ángellos 27, s.v. अङ्गिरस्-

ánkoina 17, s.v. अङ्कस्-

ankōn 17, s.v. अङ्कस्-

64, s.v. देवाची-, 54,

s.v. स्वच्छस्-

áno 115, s.v. अनुप-

ánta 85, s.v. अन्त-

ánthos 24, s.v. अन्धस्-

antí 118, s.v. अन्तिक-

ararískō 68, s.v. आरित-

128, s.v. ईर्म-

árktos 37, s.v. आर-

ársēn 55, s.v. आधि-

ásis 68, s.v. असित-

átēmbō 45, s.v. दध-

111, s.v. अद्भुत-

atúzo 56, s.v. तुज-

básko 15, s.v. गच्छामि

blothros 98, s.v. मूर्धन्-

bórmaks 91, s.v. वस्त्री-

boús 87, s.v. गो-

cheimón 60, s.v. हेमन्त-

cheirōn 94, s.v. हस्त-

chéō 54, s.v. हविर्धान-

chilioi 4, s.v. सहस्र-
dāēr 88, s.v. देवर-
deiknumi 46, s.v. दिश-
dēelos 18, s.v. यु-
dēka 23, 109, s.v. दशन्-
dēkomai 64, s.v. दक्षिणा-
dēlphus 76, s.v. गर्भ-
dīdomi 53, s.v. सुद्व-
dō-deka 109, s.v. द्वादशन्-
 द्वि-
dōru 88, s.v. दारु-
dōxmus 78, s.v. जिह्म-
droón 79, s.v. द्रविण-
drumá 59, s.v. द्रोण-
dus 46, s.v. दुस्-
dúschimos 94, s.v. हिम-
duvánōi 79, s.v. दावन्-
ebaiós 74, s.v. आद्युणि-
edomai 40, s.v. अक्ष-
egēiro 44, s.v. जागृवि-
eilepha 65, s.v. रम्भ-
eimi 43, s.v. एव-
eirgo 84, s.v. ब्रज-
eiros 42, s.v. उरण-, 59,
 s.v. ऊर्ण-
eláo 73, s.v. अनवन्-
elos 117, 121, s.v. वाणी-
enenkein 39, s.v. अन्ता-,
 62, s.v. आशा-
epedanós 124, s.v. अप्वा-
epios 28, s.v. आपि-
etethuzdo 40, s.v. अर्थ-
érse 51, s.v. वर्षा-
érsei 67, s.v. अरण-, 115,
 अवन्-
ethéio 41, s.v. आयुध-
eurús 51, s.v. वर-
gaéo 77, s.v. जामात्-
génus 93, s.v. हनु-
hálíos 93, s.v. सूर्य-
hanūo 53, s.v. साति-, 66,
 s.v. सहस्रला-

hédnon 13, s.v. वधू-
hekón 51, s.v. उशिन्-; 62,
 वावसान-
hēmros 50, s.v. यम-
himás 118, s.v. सीमन्-,
 49, s.v. प्रसिति-
hólos 93, s.v. सर्व-
hómados 93, s.v. समद्-
húdor 18, s.v. उदक-, 42,
 s.v. उत्स-; 53, s.v.
 समुद्र-; 62, s.v. उद्रिण-
hūlízdo 60, s.v. सुरा-
hústeros 18, s.v. उत्तर-
 (v) *ídios* 52, s.v. वियुता-
iós 58, s.v. इषु-
ithainesthai 41, s.v. इध्म-
gnētós 17, s.v. ज्ञाति-
kallos 96, s.v. कल्याण-
kámpe 55, s.v. कपन-
-kat,-kont 4, s.v. शक्ति-, शान्-
katharós 53, s.v. शुन्य्यु-
kēchlāda 54, s.v. दाद-
keloi 76, s.v. खण्ड-
keléis 87, s.v. कण-
kéllo 62, s.v. काल-
kēlon 71, s.v. शल्य-
keráizdo 66, s.v. शरारु-
kerānnumi 58, s.v. आशिर्-
kéras 92, s.v. शिरस्-, शृङ्ग-
keútho 75, s.v. ऊहू-
koma 52, s.v. शिमी-
krēvas 109, s.v. क्रव्य-
ktáomai 68, s.v. ऋभुत्वा-
klúeo 84, s.v. शिशु-
klúklos 77, s.v. चक्र-
kūkno 52, s.v. शुक्र-
klúon 92, s.v. इवन्-
kūphas 102, s.v. ककुभू-
langūzdo 34, s.v. लाङ्गूल-
légnon 65, s.v. लाङ्गल-
lekáo 82, s.v. राका-
leípo 82, s.v. रेक्णस्-
leukós 19, 85, s.v. सुरब्-

lugarós 60 s.v. रजाना-
madáo 57, s.v. मत्सर-
 65, मन्दिन्-, 82, मेदस्-
malaihakós 5, s.v. मृध्र-
 वाच्-
maríle 81, s.v. मर्यादा-
mégas 81, s.v. महत्-
meígnumi 125, s.v. अम्यक्-
mētraks 70, s.v. मर्य-
ménos 38, s.v. मन्यु-
 50, s.v. मनस्-
mítre 81, s.v. मित्र-
mōlu 121, s.v. मूल-
móthura 51, s.v. वस्त्रमधि-
nēmos 47, s.v. नसन्त-
nēós (= *návós*) 89, s.v. नौ-
néos 120, s.v. नव-
nérteros 136, s.v. नरक-
núkte 120, s.v. नक्त-
odáks 56, s.v. दक्ष-
oinē 87, s.v. एक-
októ 86, s.v. अष्टन्-
olénē 74, s.v. आस्त्री-,
 119, s.v. आणि-
ópōpa 80, s.v. प्रतीक-
orphanós 86, s.v. अर्भक-
ósse 72, s.v. अक्ष-, 80, s.v.
 नीच-, 118, s.v. अक्षि-
ouranós 51, s.v. वरुण-
pachús 110, s.v. बहु-
patēr 90, s.v. पितृ-
pēgnumi 80, s.v. पाजस्-
peirénante 47, 70, 89,
 s.v. पर्वन्-
pélomai 43, s.v. कुचर-
pēnte 89, s.v. पञ्चन्-
pérān 80, s.v. पराक-
péssō 47, s.v. पाक-
perās 48, s.v. पार-
phérbo 67, s.v. सुभर्व-
phéro 18, 50, s.v. भारद्वाज-,
 65, s.v. भर-

phthino 68, s.v. उपल-
प्रति-
platús 80, s.v. पृथिवी, 84,
सप्रथस्-
poiéo 53, s.v. संचय-
poikilos 49, s.v. पेशस्-
polús 48, s.v. पुलुकाम-
pontos 34, s.v. पथिन्-
pósthē 92, s.v. सप-
pres-bus 48, s.v. पुरोहित-

púndaks 13, s.v. बुध्न-
puthmén 13, 90, s.v. बुध्न-
rākos 66, s.v. वृक्ष-
(v) *rinos* 51, s.v. चवि-
seño 63, s.v. चयन-
siénō 69, s.v. तन्यन्-
steutai 54, s.v. स्तोतृ-
st-pho 14, s.v. स्तूप-
taüs 45, s.v. तविशी-
tērēō 63, s.v. चाकन्-

77, s.v. चित्र-
theino 41, s.v. आहनस्-,
54 हय-, 61, अधया-
therápēn 47, s.v. धर्मन्-
théros 94, s.v. हरस्-
theós 47, s.v. धुनि-
tithēmi 47, s.v. धातु-, 54,
हविर्धान-
tō 78, s.v. तितउ-

11. Icelandic

Modern Ice.
hvema 63, s.v. चमस-

Old Ice.
feran 48, s.v. पार-

12. Irish

fāir 121, s.v. वासर-
gert 56, s.v. घृत-
rét 71 s.v. रत्न-
roth 26, s.v. रथ-
snigid 68, s.v. उणिह्-
Middle Irish
āg 74, s.v. आजि-

fāir 58, s.v. वासर-
menng 81, s.v. मङ्गल-
ond 85, s.v. अद्रि-

Old Irish
bodar 90, s.v. बधिर-
coll 87, s.v. काग-
fe 52, s.v. दीक्षिता-

feith < *veiti* 83, s.v. वैतस-
lān 64, s.v. पुरीष-
mīr 91, s.v. मांस-
rethim 26, s.v. रथ-
ruamnae 143, s.v. लोमन्-
taid 78, s.v. तातु-
tre 45, s.v. तिरस्-

13. Latin

agmen 40, s.v. अजम-
ago 49, s.v. पृतनाजय-
alo 125, s.v. अभ्यर्धयज्वन्-
altūre 67, s.v. अरणी-, 73,
अरि-
anima 40, अनस्-
angustus 72, s.v. अंहति-,
अंहस्-, अंह-
annus < **atnos* 40, s.v.
अत्य-, 61, अतिथि-
apiscor 18, 67, s.v. अप्रस्-
audio 20, 74, s.v. आनिस्
aurum 94, s.v. हिरण्य-
aves 42, s.v. उति-
avis 65, s.v. वाय-, 91, वि-
axis 85, s.v. अक्ष-
calix 21, s.v. कलश-

candeo 44, s.v. चन्द्र-, 63,
चन्द्रन्-, 77, s.v. चन्द्रमस्-
cano 69, s.v. कुणारु
cārus 75, s.v. कायमान-,
109, चाकन्-, 132, चारु-
catus 52, s.v. शिशीते
cippus 92, s.v. शेष-
clino 66, s.v. श्रेणि-
commināscor 81, s.v.
मनीषा-
corpus 87, s.v. कृष्-
coxa 87, s.v. कक्ष-
creditus 48, s.v. पुरोहित-
credo 4, s.v. श्रद्धा-
cruor 114, s.v. क्रूर-
cupa 76, s.v. कूप-
curro 96, s.v. काष्ठा-

debilis 90, s.v. बल-
dies 40, s.v. अद्य-
divido 66, 83, s.v. विधवा-
dolo 20, s.v. दण्ड-
domus 97, s.v. दम्भस्-
edo 61, s.v. अप्रसद्-
eira 42, s.v. इषिर-
equus 86, s.v. अश्व-
fānum 57, s.v. धिषणा-
fermentum 81, s.v. भुरण्यु-
fons 19, 70, s.v. धन्वन्-
formus 74, s.v. आवृणि-,
77, ध्रंस-
frāter 91, s.v. भातृ-
fulgor 103, s.v. भृगु-
gener 78, s.v. जार-
-gint 4, s.v. विंशति-

helvus 22, 94, s.v. हिरण्य-
 39, हरित्-, 54, हरि-
ignis 94, s.v. अग्नि-
inferne 72, s.v. अधस्-
jāut 52, s.v. वियुता-
jecur 98, s.v. यकृत-
jū (*piter*) 45, s.v. दिद्युत्-
jūno 82 s.v. योषा-
juvenis 91, s.v. युवन्-
klūnis 92, s.v. श्लोणि-
kluo 46, s.v. देवशुत्-
lānā 59, s.v. ऊर्णा-
languo 35, s.v. लाङ्गूल-
lateo 117, s.v. रात्रि-
laxus 35, s.v. लाङ्गूल-, 65,
 s.v. लाङ्गूल-
memordi 5, मृधवाच्-
metior 81, s.v. माया-
mingere 82, s.v. मेघ-
mīs 91, s.v. मूष-
nāvis 89, नौ-
necto 89, s.v. नाभि-
nōmen 89, s.v. नामन्-
novem 26, 120, s.v. नवन्-
onus 24, 85, s.v. अनस्-
ōs 86, s.v. आस्य-
paciscor 48, s.v. पाश-
palma 80, s.v. पाणि-

patis 89, s.v. पति-
pavire 103, s.v. पवि-
pāx 48, s.v. पाश-
pecu 89, s.v. पशु-
pēs 89 s.v. पद-
peto 47, s.v. निपात-
pingo 59, s.v. कपिञ्जल-
plēre 64, s.v. पुरीष-
pro 49, s.v. प्रवि-
pronus 80, s.v. प्रवस्वती
pūbēs < *pumsfū-s* 22, s.v.
 पुम्-, 97, s.v. पुस्-
putus 103, s.v. पुत्र-
quattuor 120, s.v. चतुर-
rebīs 65, s.v. रश्म-
recens 55, s.v. कन्या-
rego 57, s.v. राजन्-, 62,
 ऋजु-, 142, रजस्-
res 40, s.v. अ-रात्रि-
rēx 17, s.v. राजन्-
rota 26, 110, s.v. रथ-
sario 93, s.v. सृणि-
sedeo 61, s.v. अस्मद्
semi 93, s.v. सामि-
sequor 66, 84, s.v. सक्तु-;
 71, s.v. सक्थि-
serpso 53, s.v. स्प्र-
soror s.v. 93, स्वस्-

specio 47, s.v. पक्-
stīria 14, s.v. स्तूप-; 54,
 s.v. स्तिया-
tenēre 45, s.v. तनय-
tepere 45, s.v. तपुधि-,
 63, तपुस्-
thenēre 17, s.v. तनय-
trepit 134, s.v. तृपलप्रभमन्-
trēs 88, s.v. तुरीय-
tundo 45, s.v. तोद-
unguis 39, s.v. अङ्गुलि-
ustus 68, s.v. ओषधि-
vacillare 82, s.v. वक्षस्-
vāgīre 51, s.v. वाशि-
venus 51, s.v. वाम-
vesta 52, s.v. वास्तु-
vestis 51, s.v. वस्त्र-
vestus 92, s.v. संवत्सर-
via 124, s.v. अप्वा-
vidua 66, 83, s.v. विधवा-
vir-rēs 52, s.v. वीळिता-
voco 51, s.v. वाच्-
voro 39, s.v. अजीर्ण-; 44,
 s.v. प्रोवा-
 Classical Latin
lingua 78, s.v. जिह्वा-
 Old Latin
dingua 78, s.v. जिह्वा-

14. Lettish

avūōts 9, s.v. अवनि-, 74,
 अवत-
gnovs 87, s.v. गो-
gāju 82, s.v. वनर्गु-
irāit 137, s.v. निर्धृति-

jūtis 50, s.v. यूथ-, 116,
 नियुत्-
kākis 43, s.v. काक-
kamet 48, s.v. पुलकाम-
sirt 41, s.v. आसन्नाण-, 53,

s.v. सरस्वती-, 71, s.v.
 सरण्यू-
stūkis 49, s.v. पृथुदुका-
vējas 58, वात-
zvērs 120, s.v. जूर्णि-

15. Lithuanian

ang'is 118, s.v. अहि-
anglis 72, s.v. अङ्गार-
arāyti 73, s.v. अर्द्ध-
arszus 55, s.v. ऋवि-
bebrūs 22, 90, s.v. बभ्रु-

bigōti-s 50, s.v. भीम-
būrỹs 81, s.v. भूरि-
daĩnius < *daina* 41, s.v.
 अस्मयु-
dešinē 56, s.v. दक्षिण-

dīmsta 46, s.v. दीधिम,
 103, s.v. दध्यञ्च्-
dītme 46, s.v. धी-, 57,
 s.v. धीर-
erškētis 128, s.v. ऋक्षर-

gēras 44, s.v. जरा- 69, गर्त-
gīrti 39, s.v. अजीगः, 63,
 गुल्म-, 106, ग्रीष्म-
gēsti 56, s.v. जसुरि-
gysti 44, s.v. गायत्रि-
judēti 41, s.v. आयुध-
kaišti 8, s.v. केशिन्-
kākti 66, s.v. शकरी- 71,
 s.v. शकुनि-
kaūkti 63, s.v. कोकुवा-
kāuše 76, s.v. कोश-
kirmis 87, 96, 116, s.v.
 क्रिमि-
menū 50, s.v. मनस्
mūzti 81, s.v. मुष्टि-

nērti 136, s.v. नरक-
opus 124, s.v. अप्वा-
pēdinti 64, s.v. पदि-, 89,
 s.v. पद-
pēikti 80, s.v. पिशुन-
pcrcūnas 19, 114, s.v.
 पर्जन्य-
perti 49, s.v. पृतनाज्य-
piāuti 103, s.v. पत्रि-
pīrštas 90, s.v. पृष्ठ-
platūs 80, s.v. पृथिवी-, 84,
 सप्रथस्-
saka 92, s.v. शाखा-
šāltas 84, s.v. शिशिर-
sēkti 115, s.v. असक्ता-

sēgti 41, s.v. आनुषङ्ग-
šilti 92, s.v. शरद्-
škirtas 62, s.v. कृन्तत्र-
szēmas 92, s.v. श्याम-
szvisti 84, s.v. शिति-
tamsá 120, s.v. तमस्-
tekėti 116, s.v. परितक्म्या-
tetervas 78, s.v. तत्तिरि-
upė 8, s.v. अप्-
valai 91, s.v. वार-
vejū 65, s.v. वयुन-, 124,
 अप्वा-
visas 117, s.v. विषु-, 144,
 विश्वकद्राकर्ष-
výras 91, s.v. वीर-

16. Norwegian

tasa 56, s.v. दस्यु-, 143, रिशादस्-

vasa 106, उष्णीष-

17. Ossetic (Western)

ins 4, s.v. विशति-

18. Prussian (Old)

ape 115, s.v. अनूप-
kirsuan 55, s.v. कृष्ण-

manga, or *meng* 25, 81,
 113, s.v. मङ्गल-

19. Russian

balakatš 120-21, s.v.
 बाल-
gajati 44, s.v. गायत्रि-

gorb 106, s.v. गुण-
lambi 75, s.v. उल्ब-

šurin 28, 100, s.v. स्याल-
 **ulm-bhi* 75, s.v. उल्ब-

20. Serbian

gr̃ava 44, s.v. ग्रीवा-

nena 120, s.v. नना-

21. Slavonic (Old)

visi 144, s.v. विश्वकद्राकर्ष-

22. Swedish

korm 78, s.v. जाल-

Swedish (dial.)
olka 75, s.v. ऋजीविन्-

23. Tocharian

wälts 4, s.v. सहस्र-

24. Welsh

beruan 109, 120, s.v. प्रावन्-

(B) Indo-Iranian Languages

1. Avestan

aēnah 75, s.v. एनस्-
aga 22-3, s.v. अघ-
ahū 126, s.v. असुर-
amayavā 73, s.v. अमिन-,
 105, 125, s.v. अमत्र-
anya 85, s.v. अन्य-
aoda 59 s.v. ओदन-
aojah 87, 119, s.v. ओजस्-
aomen 43, s.v. ओमन्-
apakawa 75, s.v. कवच-
arəm 75, s.v. ईमं-
aršan 55, s.v. ऋषि-
azaiti 49, s.v. पृतनाज्य-
barezis 60, s.v. बर्हण-
bāzuš 90, s.v. बाहु-
ḥrəzant 49, s.v. बृहत्-
ḥriri 81, s.v. भूरि-
ciora 77, s.v. चित्र-
daēnā 46, s.v. दीधिम्,
 103, दध्यञ्च्-
daēnu 47, s.v. धेनु-
daēva 46, s.v. देवधन्-
dañhah 56, s.v. दंसि-
darega 88, s.v. दीर्घ-
dāvoi 79, s.v. दावन्-
davš 88, s.v. दोस्-
drafša 135, s.v. द्रप्स-
dugədar 27, s.v. दुहित्-
fratama 6, 49, s.v. प्रथम-
gairi 87, s.v. गिरि-
gaoš 44, s.v. घोष-
gərəda 76, s.v. गृह-
guz 39, s.v. ग-गोष्ठा-, 44,

s.v. √गृह्
haithyō 53, 95, s.v. सत्य-
hama 62, s.v. सम-
hauma 54, s.v. सोम-
hav 53, s.v. सवितृ-, 66,
 सदीमन्-
hū 148, s.v. सुख-
huška 71, s.v. शुष्म-
hvarə 93, s.v. सूर्य-स्वर्-,
inoite 119, s.v. इन्-
jyū 88, s.v. ज्या-
kahrkūsa 43, s.v. कृकवाकु-
kani 63, s.v. ख-
kata 132, s.v. चयसे
mā 81, s.v. मात्रा-, 142,
 मात्र-
maēša 91, s.v. मेघ-
maēzaiti 82, s.v. मेघ-
mah 77, s.v. चन्द्रमस्-
māh 91, s.v. मास-
miθra 81, s.v. मित्र-
mithō 60, s.v. मिथुन-
nā 88, s.v. मा-
paēman 18, s.v. पयस्-,
 65, वाताप्य-
pāsmuš 114, s.v. पांसु-
pərəsu 89, s.v. पशुं-
radaiti 82, s.v. राधस्-
rāster, raz 57, s.v. राजन्-
rəna 117, s.v. रण-
saehiš 12, 52, s.v. शिशिंते
srīra 74, s.v. अश्लील-

staoiti 40, s.v. अनुष्टुम्-
surunaoiti 66, श्लोक-
sūrəm 112, s.v. इवस्
taoxmen 109, s.v. तोक-
thwaxša 45, 97, s.v. त्वष्टृ-
tigra 56, s.v. तिग्म-
tūrya 88, s.v. तुरीय-
uru 55, s.v. उर्वी-
urvata 58, s.v. व्रत-
usaiti 15, 42, 58, 116, s.v.
 उषस्-
usca 86, s.v. उच्च-
uštra 19, 75, s.v. उच्छ्र, छात,
 उल्लिया-
u-wa 86, s.v. उभ-
vaedē 13, s.v. वधू-
vanhus 38, s.v. वसु-
varəmi 116, ऊमि-
vazra 108, s.v. वाजिन्-,
 111, वज्र-
vərəzəna 43, s.v. ऊर्ज-
viðavā 66, v.s. विधवा-
vitara 83, s.v. वितरम्
xšvaš 92, s.v. षष्-
yaonəm 91, s.v. योनि-
yazaiti 50, s.v. यजुस्-, यज्ञ-
zaoša 113, s.v. जोषवाक-
zasta 113, s.v. हस्त-
zavah 124, s.v. अभिगु-
zavaite 46, s.v. देवहूति-,
 85, हव-
zaya 122, s.v. हेति-
zyo 94, s.v. ह्यस्

2. Persian

Old Persian
duvitā pārnām 46, द्विता-
 Middle Persian
cašman 77, s.v. चक्षुस्-,
 131, घोर-चक्षुस्-

Modern Persian
āgandau 127, s.v. आहनस्-
didan 46, s.v. दीधिम-,
 102-3, s.v. दध्यम्बु-
nai 64, s.v. नदी-

nigāh 19, 69, s.v. काशि-
ristan 143, s.v. रिशादस्-
xāl 44, 78, s.v. जार-
 Modern Persian (dial.)
nad 57, s.v. नद-

3. Pahlavi

varh 42, s.v. उरण-

(C) Indo-Aryan Languages

1. Pali

andhati 70, s.v. अध्वर-

2. Panjabi

khumb 131, s.v. कुम्प-

(D) Basic Indo-European Postulates

ai- 75, s.v. एनस्-, 119, s.v.
 इन-
ai-dh-, *idh-* 41, s.v. इध्म-
ais- 74, s.v. ईळ-
au-, *auē-* 9, s.v. अविनि-,
 20, 74, s.v. आविस्, 42,
 s.v. उति-, 43, s.v.
 ओमन्-, 74, s.v. अवत-
auēd-, *ued-* 59, s.v. ओदन-
auēg- 87, 119, s.v. ओजस्-
auēi- 65, s.v. वाय-
āk- 74, s.v. अइमन्-
aks- 85, s.v. अक्ष-
ag- 49, s.v. पृतनाज्य-, 74,
 s.v. आजि-
ag-men- 39-40, s.v.
 अजम-
agos- 86, s.v. आगस्-
agh- 22-3, s.v. अघ-
at- 40, s.v. अत्य-, 61, 118,
 s.v. अतिथि-

at-+nu- 72, s.v. अनु-
an- 40, s.v. अनस्-
anō- 115, s.v. अनूप-
ank- 17, s.v. अङ्कस्-, 54,
 s.v. स्वञ्जस्-, 64, s.v.
 देवाची-
ang- 39, s.v. अङ्गुलि-
angh- 20, 72, अंहति-, अंहस्-
 अंहु-, अंहुर-
angu(h)i 118, s.v. अहि-
anta 85, s.v. अन्त-
anti- 118, s.v. अन्तिक-
ans- 126, s.v. असुर-
ap- 18, 67, s.v. अमस्-
ap-, *āp-* 124, s.v. अप्वा-
āp- 85, s.v. अप-, 115,
 s.v. अनूप-
ar- 55, s.v. अरु-, 67, s.v.
 अरण-, 68, s.v. आरित-,
 74, s.v. ईर्म-, 128, s.v.
 ईर्मन्ति-
al- 67, s.v. अरणी-, 73, s.v.
 अरि-, 68, s.v. अरधक्-,

125, s.v. अभ्यर्धयजन्-
al(+nu)- 20, s.v. अनु-
e- 6, 40, s.v. अय-, 86,
 s.v. अयम्, असौ
ē- 74, s.v. आ(वृणि)-
ē- 41, s.v. आ(युच)-
ē- 11, s.v. आशिस्-
ei- 43, s.v. एव-
eis- 42, s.v. हविर-, 58, s.v.
 इषु-
ekuo- 86, s.v. अइव-
egni-s 94, s.v. अग्नि-
etmēn- 86, s.v. आत्मन्-
ed- 61, s.v. अद्यन्-
ēpi- 28, s.v. देवापि-
enek- 62, s.v. आशा-
enk- 39, s.v. अक्षा-, 95, s.v.
 अंशु-
eno- 85, s.v. अन्य-
enos-, *onos-* 24, 85, s.v.
 अनस्-

er- 40, s.v. अर्थ-, 43, s.v. अस्विज्-, 67, s.v. अरण-, 73, s.v. अर्द्ध-, 115, s.v. अर्धन्-
erk- 17, 40, s.v. अर्क-, 55, s.v. अग्निमय-, 62, s.v. अचीषम-
erkso- 128, s.v. अक्षर-
ers-, *eras*- 55, s.v. अवि-
el- 75, s.v. अजीविन्-
elā- 73, s.v. अनर्वन्-
elei-, *lei*- 74, s.v. आली-, 119, s.v. आणि-
elw- 20, 73, s.v. अरुण-
is-sko- 45, s.v. दिविष्टि-
ō- 41, s.v. आयुध-
oi- 87, s.v. एक-
ous-, *əus*- 86, s.v. आस्य-
oq^u- 6, 118, s.v. अक्षि-, 72, s.v. अक्ष-, 76, s.v. अण-
okto(u) 86, s.v. अष्टन्-
om^a 73, s.v. अग्निन्, 105, 125, s.v. अजमत्र-
onos-, 85, s.v. अनस्-
ong- 72, s.v. अङ्गार-
orbhos- 86, अर्भक-
ol-(+ni)- 119, s.v. आणि-
ud- 18, s.v. उद्दिन्-, 42, s.v. उत्स-, 53, s.v. समुद्र-, 62, s.v. उद्दिण-
uiso- 117, s.v. विषु-
us- 15, 42, 58, 116, s.v. उषस्-, 68, s.v. ओषधि-, 19, 75, s.v. उच्च-
us-, *ues*- 106, s.v. उष्णीष-
ūd 18, s.v. उत्तर-, 86, s.v. उच्च-
ūdh- 114, 119, s.v. ऊषस्-, न-

ūrḡ- 43, s.v. ऊर्ज-
iag^h- 43, s.v. अस्विज्- 50, s.v. यजुस्-, यज्ञ-
iagh- 98, s.v. यद्ध-
iem- 50, s.v. यम-
ieq^u- 98, s.v. यकृत्-
ieu- 52, s.v. वियुता-, 82, s.v. योषा-, 91, s.v. योनि-
iu- 41, s.v. अस्मयु-
iū- 50, s.v. यूय-, 116, s.v. नियुत्-
iudh- 41, s.v. आयुध-
iug- 38, s.v. योक्त्र-
iūnen- 91, s.v. युवन्-
uāḡ-, *uāḡ*- 51, s.v. वाशी-
uang^h- 82, s.v. वक्षस्-
uē- 58, s.v. वात-, वायु-
uei- 57, s.v. वया-, 65, s.v. वयुन्- 124, s.v. अप्वा-
uēḡ- 108, s.v. वाजिन्-
uek^h- 51, s.v. वावशान-, 62, s.v. उशिज्-
ueku^h- 51, s.v. वाच्-
ueḡ^h- 111, s.v. वज्र-
uoḡh- 52, s.v. वाहिष्-, 65, s.v. वाहस्-, 82, s.v. ववक्षिथ-
ueit- 83, s.v. वैतस-, 92, s.v. संवत्सर-
uel- 82, s.v. वर-, 83, वार्य-, 59, s.v. ऊर्णा-
uēl- 91, s.v. वार-
uelā- 116, s.v. ऊर्मि-
ūel(no)- 117, 121, s.v. वाणी-

uen- 51, s.v. वाम-, 59, s.v. तुर्वणि-
uent- 50, मरुवत्-
uer- 51, s.v. वरीयस्-, वरुण-
uēr 83, s.v. वार-, 59, s.v. ऊर्णा-, 71, s.v. वल-
uer-, *ueret*- 58, व्रत-
uerāt- 145, s.v. वा-
uers- 51, s.v. वर्षा-
 (1) *ues*- 51, s.v. वक्ष-
 (2) *ues*- 52, s.v. वास्तु-
uēs- 58, 121, s.v. वासर-
u-es-d- 52, s.v. वीकिता-
uesu- 38, s.v. वसु-
ui-(*kmti*) 4, s.v. विंशति-
ui- 52, s.v. वियुता-, 91, s.v. वि-
uid- 52, s.v. विदथ-, 67, s.v. रेसुविदत्र-
uidh- 83, s.v. विधवा-
ui + dhē- 66, s.v. विधवा-
uiro-s-, *uiro-s* 91, वीर-
uitero- 83, s.v. वितरस्-
ul- 75, s.v. उल्ह-
ur-, *uru*-, *uēr*- 12, 55, s.v. उर्वी-
ur-, *uer*- 42, s.v. उरण-, उरामथि-
ur-, *uer*-, *uerā*- 51, s.v. वज्रि-, 65, s.v. वर्ण-
uomro-, *uormo*- 91, s.v. वस्त्री-
ureḡ- 84, s.v. ब्रज-
ured- 84, s.v. वन्दिन्-
urk- 66, s.v. वृक्ष-

fktho-s 27, s.v. *फक्थ-*
n- 61, s.v. *अन्या-*
nd-, ond- 85, s.v. *अन्दि-*
ndh- 73, s.v. *अध्वर-*
ndh-+ero- 72, s.v. *अधर-*
ndhos- 72, s.v. *अधस्-*
nsi- 67, s.v. *असिह्री-*
qā- 48, s.v. *पुलकाम-*, 75,
 s.v. *कायमान-*, 109,
 s.v. *चाकन्-*
qaiḱ- 8, s.v. *केशिन्-*
qāq- 43, s.v. *काक-*
qagh- 37, 62, s.v. *कक्ष्य-*
qamp- 55, s.v. *कपन-*
qan- 69, s.v. *कुणार-*
qanel- 63, s.v. *चन्दन-*
qand- 77, s.v. *चन्द्रमस्-*
qal- 96, s.v. *कल्याण-*
 (1) *qeu-* 75, 112, s.v. *कवि-*
 (2) *qeu-* 75, s.v. *कवच-*,
 75, s.v. *काकुद-*, 102,
 s.v. *ककुम्-*
qet- 132, s.v. *चयसे*
qer- 5, s.v. *चर्मन्-*, 87, s.v.
कर्ण-
qel- 21, s.v. *कलश-*, 62,
 s.v. *काल-*, 76, s.v. *खण्ड-*
qel-(+n)- 87, s.v. *कण-*
qel-(+no)- 87, s.v. *काण-*
qoksā- 87, s.v. *कक्ष-*
gold- 76, s.v. *खण्ड-*
qor- 119, s.v. *कुलमाष-*
que- 75, s.v. *कवच-*
quei- 53, s.v. *संचय-*
quer- 88, s.v. *चर-*
quōḱ- 69, s.v. *काशि-*
qup- 76, s.v. *कूप-*

qurmi- 87, 96, s.v. *क्रिमि-*
qieu- 63, s.v. *व्यवन-*
qʷand- 44, s.v. *चन्द्र-*
qʷei- 63, s.v. *चाकन्-*, 77,
 s.v. *चित्र-*
qʷeks- s.v. *चक्रस्-*, 131,
 s.v. *घोरचक्रस्-*
qʷel- 43, s.v. *कुचर-*, 77,
 s.v. *चक्र-*
qʷem- 63, s.v. *चमस्-*
qʷer- 43, s.v. *कर्मन्-*
qʷetuor- 120, s.v. *चतुर-*
qʷtur- 88, s.v. *तुरीय-*
qʷthi- 68, s.v. *उपलप्रक्षिणी*
qʷit- 44, s.v. *चित्त-*
qʷok- 19, s.v. *काशि-*
qreuo- 109, s.v. *कक्ष्य-*
qruuo- 114, s.v. *क्रूर-*
qrq- 43, s.v. *कुकवाक-*
qrt- 62, s.v. *कृन्तत्र-*
qrp- 87, s.v. *कृष्-*
qrs- 55, s.v. *कृष्ण-*
qsip-, qsib- 63, s.v. *क्षिप्र-*
qthⁱ(i)- 68, s.v. *अशुक्षिन्-*
ḱe- 52, s.v. *शिशीते*
ḱas- 11, 41, s.v. *आशिस्-*
kaq- 66, s.v. *शक्ती-*, 71,
 s.v. *शकुनि-*
ḱākh- 92, s.v. *शाखा-*
ḱeipo- 92, s.v. *शेष-*
ḱel- 71, s.v. *शर-*, 84, s.v.
शिशिर-
ḱem- 52, s.v. *शिमि-*
ken- 55, s.v. *कन्या-*
ḱer- 58, s.v. *शरीर-*
ḱerā- 66, s.v. *शरार-*, 58,
 s.v. *आशिर-*

ḱerⁱ- 92, s.v. *शृङ्ग-*, 92,
 s.v. *शिरस्-*
ḱeu-, ḱāu- 63, s.v. *कोकुवा-*
ḱhei- 63, s.v. *क्षेत्र-*
ḱhenā- 63, s.v. *ख-*
ḱiemo- 92, s.v. *इयाम-*
ḱipo- 92, *शेष-*
ḱli- 66, s.v. *श्रेणि-*
ḱlov (nis)- 92, s.v. *श्रोणि-*
ḱlu- 46, s.v. *देवधुन्-*, 66,
 s.v. *इलोक-*
ḱmti- 4, s.v. *(विं)शति-*
ḱoi- 12, s.v. *शिशीते-*
ḱr- 92, s.v. *शृङ्ग-*, 99, s.v.
शिरस्-
ḱrsā- 96, s.v. *काष्ठा-*
ḱred(+dhe)- 4, 53, s.v.
अद्वा-
ḱsīro- 87, s.v. *क्षीर-*
ḱthei- 18, s.v. *क्षेत्र-*, 124,
 s.v. *अन्तरिक्ष-*
ḱū- 84, s.v. *शिशु-*
ḱū- 84, s.v. *शूर-*
ḱū- 112, s.v. *इवस्-*
ḱuq- 52, s.v. *शुक्-*
ḱu-dh- 53, s.v. *शुन्ध्य-*
ḱuit- 84, s.v. *शिति-*
ḱuon- 92, s.v. *इवन्-*
ḱwⁱ- 147, s.v. *श्वान-*
gel-t- 26, s.v. *जठर-*
ḱem- 77, s.v. *जामात्-*, 78,
 s.v. *जामि-*
ḱem-, ḱemⁱro-s 78, s.v.
जार-
ger- 44, s.v. *जागृवि-*, 78,
 s.v. *जाक-*

ger- 44, 78, s.v. जार-
ger+*n-* 69, s.v. गण-
geu- 124, s.v. अग्निगु-
geuri- 87, s.v. गिरि-
geus- 133, s.v. जोषवाक-
gr+*n-* 106, s.v. गुण-
ghadh- 44, s.v. गधित-, 76,
 s.v. गध्य-
ghans- 93, s.v. हंस-
ghasto- 113, s.v. हस्त-
ghau- 85, s.v. हव-
ghdem- 76, s.v. चा-
ghei- 122, s.v. हेति-
gheimen- 60, s.v. हेमन्त-
ghel-, ghel- 22, s.v.
 हिरण्य-, 54, s.v. हरि-
ghenu- 93, हनु-
gher- 39, s.v. हरित्-
gheres- 94, s.v. हस्व-
ghes- 94, s.v. ह्यस्
gheu- 54, s.v. हविधान-
gheus- 44, s.v. घोष-
ghimo- 94, s.v. हिम-
ghjes- 94, s.v. ह्यस्
ghlūd- 54, s.v. हृद-
ghydh- 20, 76, s.v. गृह-
ghrto-, gherto- 55, s.v
 घृत-
ghu- 46, s.v. देवहूति-
ghugh- 39, s.v. अगोह्य-,
 44, s.v. √गुह्
gne- 17, s.v. ज्ञाति-
grem- 53 s.v. (सम्)ग्राम-
gūā- 82, s.v. वनर्गु-

gūellbh- 76, s.v. गम्भे-
gūer- 39, s.v. अजीगः, 106,
 ग्रीष्म-
gū(e)rā- 109, 120, s.v.
 प्राचन्-
gūeri-, < gūer-, gūerū- 14,
 44, s.v. ग्रीवा-
gūerū- 5, s.v. जरित्-, 44,
 s.v. जरा-, 63, गृत्स-, 69,
 131, s.v. गर्त-
gūerū- 120, s.v. जृणि-
gūes- 56, s.v. जसुरि-
gūhen- 41, 127, s.v.
 आहनस्-, 54, s.v. ह्य-,
 61, s.v. अघ्न्या-
gūher- 94, s.v. हरस्-
gūhryn 74, s.v. आघृणि-, 76,
 s.v. घर्मे-, 77, s.v. घ्रस्-
gūia- 88, s.v. ज्या-
gūnā- 88, s.v. घ्रा-
gūcu- 87, s.v. गो-
teq- 116, s.v. परितक्स्या-
tēl-, tel- 78, s.v. तालु-
temos- 120, s.v. तमस्-
ten- 17, 45, s.v. तनय-
ten-, sten- 69, s.v. तन्यतु-
tep- 45, s.v. तपुषि-, 63,
 s.v. तपुस्
ter-, teres- 11, 45, s.v.
 तिरस्-
tet(e)r- 78, s.v. तित्तिरि-
tēu-, tēu-, tū- 45, s.v.
 तविषी-
teuā- 78, s.v. तितउ-
teuq- 109, s.v. तोक्-
tig- 56, s.v. तिग्म-
trei- 88, s.v. तुरीय-

trep- 134, s.v. तृपलप्रभर्मेन्-
trs- 45, s.v. तृष्णज्-, 79,
 s.v. तृषु-
tud- 45, s.v. तोद्-
tueq- 45, 97, s.v. त्वष्ट-
tuer-, tur- 67, s.v. अतृत्त-,
 79, s.v. तृणांश-
ūgh-mo- 78, s.v. जिह्वा-
dai-ūr- 27, 88, s.v. देवर-
deuuo- 46, s.v. देवश्रुत्-,
 109, 120, s.v. देव-
dek- 64, s.v. दक्षिणा-
dēlm- 23, s.v. दशन-
deks- 56, s.v. दक्षिण-
delūgho- 88, s.v. दीर्घ-
del(+ndo)- 20, s.v. दण्ड-
dens- 56, s.v. दांति-
d-es- 56, s.v. दस्यु-, 143,
 s.v. रिशादस्-
deus- 88, s.v. दोस्-
dngh- 56, s.v. दन्न-
dnghuā- (?) 78, s.v. जिह्वा-
dik- 46, s.v. दिश-
diū- *dei-* 6, s.v. अद्य-, 18,
 s.v. द्यु-
diu- 45, s.v. दिद्युत्-
do- 53, s.v. सुदन्न-
domas- 97, s.v. दमूनस्-
dor- 88, s.v. दारु-
dous- 88, s.v. दोस्-
dus- 46, s.v. दूही-
dū- 79, s.v. दूर-, 109, 120,
 s.v. दूत-
dui-tū- 46, s.v. द्विता-
duou- 109, s.v. द्वि-
dreṇ- 135, s.v. द्रप्स-
drou- 79, s.v. द्रविण-
dru- 59, s.v. द्रोण-

dhaiā-102-3, s.v. दध्यम्बु-
dhanuo- or *dhonuo-* 88.

s.v. धनुस्-

dh²s- 47, s.v. धुनि-, 57,

s.v. धिषणा-

dhe- 47 s.v. धातु- 54, s.v.

हविर्धान-

dhēin-, *dheī-* 47, s.v. धेनु-

dhēn- 70, s.v. धाना-

dhen- 19, 70, s.v. धन्वन्-

107, s.v. धन-

dhebh- 111, s.v. अद्भुत-

dheiā- 14, s.v. दीधिम

dher- 47, s.v. धर्मन्-

dheu- 41, s.v. आधव-

dhi- 48, s.v. पुरोहित-

dhiu²- 46, s.v. दीधिम

dhi- 46, s.v. दूवी-, 57,

s.v. धीर-

dhomb- 45, s.v. दम्भ-

dhug(h)²ter-, *dhug(h)ter-*

27, 88, s.v. दुहित्-

dhi²r- 135, s.v. धुर-

dhur(+au+na)- 7, s.v.

दुरोण-

nana², nena- 120, s.v. नना-

nas- 89, s.v. नासिका-

nūu- 89, s.v. नौ-

nek²- 136, s.v. नक्षत्र-

negh- 89, s.v. नाभि-

nedo- 57, s.v. नद-, 64, s.v.

नदी-

nepot- 59, s.v. तनूनपात्-

nem- 47, s.v. नसत्त-

ner- 136, s.v. नरक-

neun- 26, 120, s.v. नवन्-

neuos- 120, s.v. नव-

ni(+oq²ó-s) 80, s.v. नीच-

nir- +r- 137, s.v. निर्ऋति-

nizdó- 46, s.v. दूवी-

no- 85, s.v. अन्य-

nogh- 39, s.v. अङ्गलि-

noqt- 120, s.v. नक्त-

nóbbha- 89, s.v. नाभि-

nómen- 89, s.v. नामन्-

pāg- 80, s.v. पाजस्-

pasto- 138, s.v. पस्स्य-

pāk², pāk²- 48, s.v. पाश-

pāter- 90, s.v. पितृ-

pād- 34, s.v. पथिन्-

pēd- 64, s.v. पदि-

ped- 89, s.v. पद-

pei- 138, s.v. पाप-

peik²- 80, s.v. पिशुन-

pek²- 89, s.v. पशु-

pel², pele- 64, s.v. पुरीष-

pel²m- or *pel²n-* 80, s.v.

पाणि-

pelu- 48, s.v. पुल्लकाम-

penq²e 89, s.v. पञ्चन्-

pēns- 114, s.v. पांसु-

pent(h) or *pont(h)*- 34,

s.v. पथिन्-

peq²- 47, s.v. पाक-

per- 47, s.v. पर्वत-, 70,

परुष्णी-, 89, s.v. पर्वन्-

48, s.v. पार-

perā- 80, s.v. पराक-

peres- 48, s.v. पुरोहित-

per-q, *per-g-* 19, 114, s.v.

पञ्जन्य-

per-io- 48, s.v. पार-

pes- 92, s.v. सप-

pet- 47, s.v. निपात-

pī- 48, s.v. पियार-

pinak- 116, s.v. पिनाक-

ping- 59, s.v. कपिशक-

pink², pik², peik²- 49, s.v.

पेशस्-

pī- 48, s.v. पितृ-

poi- 57, s.v. पात्र-, 65,

वाताप्य-

poi-, *poiā-* 11, 18, 60, s.v.

पयस्-

poti-s- 89, s.v. पति-

pu- 103, s.v. पुत्र-

pū- 47, s.v. पवित्र-

pum-, *pumes-* 22, 97, s.v.

पुम्-

pūs- 48, s.v. पुष्कर-, 90,

s.v. पुष्प-

put- 26, 103, पुत्र-

pr-, *per-* 49, पृतनाज्य-

pr- + stā- 90, पृष्ठ-

prk- 89, s.v. पशु²-, 90, s.v.

पृथि-

plāt- 84, s.v. सप्रथस्-

plī-, *plāt-* 80, s.v. पृथिवी-

preti(+oq²)- 80, प्रतीक-

prī- 62, s.v. आग्नी-

prō- 49, s.v. प्रधि-, 139,

s.v. प्रवातेज-

prō-uo-s, *prouenos* 80,

s.v. प्रवत्स्वती-

pro-tam- 6, 49, s.v. प्रथम-

babal- 120, s.v. बाल-

bel- 90, s.v. बल-, 114,

बिल-, 140, s.v. बिलम्-

bhad- 57, s.v. भन्द्ना-, 91,

110, s.v. भद्र-

bhag- 50, s.v. भग-

bhāghu-s 90, s.v. बाहु-

bhelgh- 60, s.v. बर्हण-

bhend- 49, s.v. बन्धु-

bher- 18, s.v. भर-, 50, s.v.

भारद्वाज-, 65, s.v. भूमि-,

67, s.v. सुभर्व-, 81, s.v. **भुरण्यु-**
bhergh- 46, s.v. द्विर्बहस्-
bhi- 50, s.v. भीम-
bhudero-s 90, s.v. बधिर-
bhud-men- 90, s.v. बुध्म-
bhūr- 81, s.v. भूरि-
bhrūter- 91, s.v. भ्रातृ-
bhrem- 65, s.v. भृमि-
bhrū-, bhrūno-, 22, 90,
 s.v. बभ्रु-
bhrgh- 49, s.v. बृहन्-
bhlg- 103, s.v. भृगु-
bhnggh- 110, s.v. बह्-

mad- 57, s.v. मत्सर-, 65,
 s.v. मन्दिन्-
mad-, mad-do- 82, s.v.
 मेदस्-
mē- 81, s.v. मात्रा-, 142,
 s.v. मातृ-
mēt- 81, s.v. मात्रा-
mēdhu- 110, s.v. मधु-
megh- 81, s.v. महत्-
meigh- 81, s.v. मेघ-, 117,
 s.v. मेहना-
meik- 125, s.v. अम्यक्-
mel-dh-, mel-d- 5, s.v.
 मृध्वाच्-
mēmso- 91, s.v. मांस-
men- 38, s.v. मन्यु-, 50,
 s.v. मनस्-, 97, s.v.
 मनुष्य-
men-es- 50, s.v. मनस्-
meni- 81, s.v. मनीषा-

mēns-, mēs- 77, s.v.
 चन्द्रमस्-, 91, s.v. मास-
meng- 25, 81, 113, s.v.
 मङ्गल-
mer- 81, s.v. मर्यादा-
merio- 70, s.v. मर्य-
meth- 51, s.v. वस्त्रमयि-
mi- 81, s.v. मित्र-
mit(h)- 60, s.v. मिथुन-
moiso-s 91, s.v. मेघ-
mol²dh- 98, s.v. सूर्यन्-
mon(e)gh-, mnggh- 50, s.v.
 मघ-
mōulo- 121, s.v. मूल-
muk- 81, s.v. मुष्टि-
mūlo- 121, s.v. मूल-
mūs- 91, s.v. मूष-
mrgh- 60, s.v. मृग-
mndh-tā-, mndh- 5, s.v.
 मेधा-
mthāu- 86, s.v. उभ-

rabh- 65, s.v. रम्भ-
(e)re- 117, s.v. रण-
rē(i)- 40, s.v. अराति-
rēk-, rēg- 121, s.v. रश्मि-
rēg- 17, s.v. राजन्-, 62,
 s.v. ऋजु-, 142, s.v.
 रजस्-
rē-dh- 82, s.v. राधस्-
rent-, rnt- 71, s.v. रत्न-
reth- 26, 110, s.v. रथ-
reumen- 143, s.v. लोमन्-
rik- 143, s.v. रिशादस्-

labh- 65, s.v. रम्भ-

lā- 117, s.v. रात्रि-
leg-, leng- 34, s.v. लाङ्गूल-,
 65, लाङ्गल-
leiq- 82, s.v. रेक्णस्-, राका-
leud- 83, s.v. वीरुच्-
leuq- 19, 84, s.v. सुरह्-
lug- 60, s.v. रुजाना-
lūk- 117, s.v. रुशत्-

sāidh- 53, s.v. साध्य-
sāuel- 93, s.v. सूर्य-
sed- 61, s.v. अश्वसद्-
seg- 41, s.v. आनुषक्-
segheslo-, kmtóm- 4, s.v.
 सहस्र-
sēi- 61, s.v. अवसाय, 67,
 s.v. स्य-, 84, s.v. सेना-
seu- 53, s.v. सवितृ-, 66,
 s.v. सवीमन्-, 148,
 s.v. सीमीका-
seum- 54, s.v. सोम-
seq^u- 66, 84, s.v. सक्तु-,
 71, s.v. सक्थि-
sek-, senk- 115, s.v. असक्ता-
sem- 93, s.v. समद्-
sēmi- 93, s.v. सामि-
sen- 53, s.v. साति-, 66,
 s.v. सहस्रसा-
ser- 41, s.v. आसन्नान्, 53,
 s.v. सरस्वती-, 71, s.v.
 सरण्यु-, 93, s.v. सुणि-
serp- 53, s.v. सृप्र-
si- 49, s.v. प्रसिति-, 118,
 s.v. सीमन्-
si²u- 12, s.v. सूची-

^{si}urio- 100, s.v. स्याल-
^{siu}-, ^{siu}- 12, s.v. सूची-
^{singho}- 93, s.v. सिंह-
^{sol(e)uo}- 93, s.v. सर्व-
^{som-grem}- 53, s.v. संग्राम-
^{somon}- 84, s.v. समान-
^{somo-s} 62, s.v. सम-
^{sowila}- 93, s.v. सूर्य-
^{su} 53, s.v. सुदत्र-, 148,
 s.v. सुख-
^{sueks}- 92, s.v. वष-
^{suel}-, ^{sul}- 93, s.v. सूर्य-,
[^] 60, s.v. सुरा-, 93, s.v.
 स्वर-

^{suesor}- 93, s.v. स्वस्-
^{sus}- 71, s.v. शुष्म-
^{sntio}- 53, 95, s.v. सत्य-
^{sqeudh}- 75, s.v. कुहू-
^{sqeu-k}- 76, s.v. कोश-
^{sqhel}- 69, s.v. खल-
^{squit}- 77, s.v. चित्र-
^{sk}- 14, s.v. उषस्-
^{sked}- 69, s.v. छन्दस्-
^{smek}- 23, s.v. इमश्चु-
^{snau}- 44, s.v. घृतस्तु-
^{smig^h}- 68, उणिह-
^{snusas}- 100, s.v. स्नुषा-

^{spek}- 47, s.v. पथ-
^{sta(i)}- 85, s.v. स्तेन-
^{(s)tai}- 78, s.v. तायु-
^{steb}-, ^{stebh}- 112, s.v. विष्टप-
^{st(h)elnu}- 60, s.v. स्थाणु-
^{ster}-, ^{str}- 93, s.v. स्तृ-
^{stev}- 40, s.v. अनुष्टुभ्-
^{stri}- 54, s.v. स्तिया-
^{stiu}- 14, s.v. स्तूप-, 49, s.v.
 पृथुष्टुका-
^{stu}- 54, s.v. स्तोत्र-
^{sva(u)ro}-, ^{si²urio}- 28, 100,
 s.v. स्याल-

APPENDIX

A few supplementary notes on the words as etymologised or annotated by Yāska are given below:—

Type C (cf. pp. 36-39)

Words, indicating Yāska's poverty of imagination :—

गृध्र- (°ध्राणम् RV. IX, 96, 6; आदित्यः, गृध्यतेः स्थानकर्मणः, N. XIV, 13) 'the sun', is traced to √गृध् 'to stand'. The verse plainly refers to Soma, comparing him to a श्येन- among गृध्राs. It has nothing to do with आदित्य-.

चित्- (चिद् असि YV. IV, 19; चितास्त्वयि भोगाः, चेतयसे वा, N. V, 5) Yāska following both the Yājñika tradition and the metaphorical implication of the same, viz, सोमकृयणी- and मनुष्य-गवी- (cf. TS. VII, 1, 7, 4 : यदि चेतयते तद्वाचा वदति; MS. IV, 2, 5; Ap-Sr. IV, 10, 4 etc. where it is enumerated as one of the seven human cows—'thought'), traces it to √चि 'to gather' when an animal is intended, i.e. 'one in whom all the enjoyments are stored', while to √चेतय् 'to stimulate' when 'thought' is intended, i.e. 'that which stimulates the mind for expressing in speech', cf. the note on असु- on p. 37; also p. 44 s.v. चित्- and p. 53 s.v. संचय-.

हरि- (°रयः RV. I, 164, 47; आदित्यस्य रश्मयः हरणाः, N. VII, 24) 'a bay steed', i.e. ray (of the sun), is traced to √हृ 'to take away', i.e. 'it takes away moistures' cf. p. 54.

Type D (cf. pp. 39-54)

Words, the etymology of which would be entirely acceptable to comparative philology :—

उदक्- (°कम् उनतीति सतः, N. II, 24) 'water', is traced to √उद्, न्द् 'to wet', cf. p. 42 s.v. उत्स-.

***ओम-** (ओमासः L voc. RV. I, 3, 7; अत्रितारः, अवनीया वा, N. XII, 40) 'protector', is traced to √अम् 'to protect', cf. pp. 11, 43 s.v. ओमन्-, also p. 42 s.v. ऊति-.

कारु- (°रुः RV. IX, 112, 3, कर्ता स्तोमानाम्, N. VI, 6) 'a poet', is traced to √कृ 'to praise' (cf. PW. GW. etc). Here Yāska explicitly assigns the sense praise to √कृ. WW. connects कारु- with Indo-Eur. qar-, qarā- 'to praise loudly'.

गिर- (गिरः RV. VIII, 92, 21; स्तुतयः गृणातेः, N. I, 10) 'praise', is traced to √गृ 'to praise', cf. p. 5 s.v. जरित्-.

गुहा- (°हा RV. I, 164, 45; गृहते, N. XIII, 9) 'a cave, secret place', is traced to √गुह् 'to conceal', cf. p. 44 s.v. √गुह्.

गोपयत्य- (°त्यम् RV. VIII, 25, 13 ; गोपायितव्यम्, N. V, 1) pot. pass. pt. 'to be protected,' is traced to √गुप् > गोपय (instead of √गोपाय) 'to protect', cf. WW. I. 562, which connects √गुप् with Av. *gufra-* 'deep'.

तत्त- (°तः RV. X, 112, 3 ; सन्ताननाम, पितुर्वा पुत्रस्य वा, N. VI, 6) 'offspring—whether father or son', is derived from √तन् 'to extend', cf. pp. 17, 45 s.v. तनय-.

तत्तु- (°तारम् RV. X, 178, 1 ; तारयितारम्, N. X, 28) 'impeller', is traced to √तृ > √तारय् 'to lead across' (cf. Pā. VIII, 2, 34). WW. I, 733 cites Lat. *termen*, Eng. *term*, cf. सुतर्मन्- 'crossing well', cf. p. 45 s.v. तिरस्-.

तृण- (यत्किञ्चित् तृणद्यात् तृणं तत्, N. I, 12; 13) 'grass', is traced to √तृच् 'to cut', i. e. 'that which is cut.' This etymology goes back to Indo-Eur. (s)ter- 'a stiff, picking plant', cf. Mod. Irish *trāinín* 'a small blade of grass', Old Slav. *trinŭ* (*trbnb*) 'thorn', Eng. *thorn*.

दंश- (°शः दशतेः, N. I, 20) 'gadfly', is traced, to √दंश् 'to bite', and goes back to Indo-Eur. *denk-* 'to bite', cf. Av. *dāca* 'gadfly', Gr. *dáknō* 'I bite'.

दानु- (सुदानवः RV. I. 39. 10 ; कल्याणदानाः, N. VI, 23), Yāska here connects दानु- with √दा 'to give',

पणि- (°णिना RV. I, 32, 11 ; °णिः पणनात्, N. II, 17, °णीन् वणिजः, N. VI, 26) 'a merchant', is traced to √पण् 'to trade', goes back to Indo-Eur. *2pel-* 'to sell', cf. Gr. *polein* 'to sell'.

प्रपुरि- (°पिपतिं...°रिः RV. I, 46, 4; पृणातिनिगमौ, N. V, 24) 'bountiful', is traced to √पृ 'to fill', going back to Indo-Eur. *1pel-* 'to fill', cf. Lat. *plenus* 'full'

परुष- (°षे RV. VI, 56, 3 ; पर्ववति भास्वतीत्यौपमन्यवः, N. II, 6) 'having joints', which means 'having brilliance', according to औपमन्यव, as an epithet of गो- = आदित्य-, is derived from परस्- 'joint' being an extension of Indo-Eur. *per-* 'forward', cf. Gr. *peirenante* 'having knot'; पर्वन्- 'knot', cf. WW. II, 31.

पान्त- (°पान्तम् RV. X, 88, 1 ; पानीयम्, N. VII, 25) 'a drink', occurring in the phrase हविष्यान्तम्, is traced to √पा 'to drink', cf. p. 7.

पिश- (शुक्रपिशम् RV. X, 110, 6; (शुक्र) पेशसम्, N. VIII, 11) cf. p. 49 s.v. पेशस्-,

वर्हस्- cf. p. 46 s.v. द्विवर्हस्-

बृहती- (°ती परिवर्हणात्, N. VII, 12), cf. p. 49 s.v. बृहत्-

√मनस्य (मनस्वीभावे, N. III, 7) denom. of मनस्-, cf. p. 50 s.v. मनस्-

मनुष्य- (°व्याः मनुषो वा L अपत्यम्, N. III, 7) 'a man', is derived from मनुस्- with a secondary suffix यत्, cf. pp. 97, 235.

युज्, यज्- (°जम् RV. X, 102, 9 ; सहयुजम्, N. IX, 24) 'yoke', is traced to √युज् 'to yoke', i. e. 'yoking together', cf. p. 38 s.v. योक्त्र-

रुक्म- (°रुक्मे RV. X, 110, 6 ; रोचने, N. VIII, 11) 'shining', occurring in **सुरुक्म-**, an epithet of **उषासानुक्ता-**, is traced to $\sqrt{\text{रुक्}}$ to 'shine', cf. p. 19 s.v. **सुरुक्-**, besides Lat. *lux* 'light'.

वन- (°नम् RV. II, 36, 3 ; वनोते, N. VIII, 3) 'forest', is traced to $\sqrt{\text{वन्}}$ 'to win'. The word goes back to Indo-Eur. *uen-* 'to wish, win', Old High Germ. *wunna* 'pasture-land', Lat. *venus* 'love'.

विषुण- (°णस्य RV. VII, 21, 5 ; विषमस्य, N. IV, 19) 'manyfold', is traced to **विषु-** 'various direction' with a possessive suffix **न**. It is from an extension of Indo-Eur. *-ui-* 'apart', cf. Gr. *idios* 'private'.

शत्रु- (इन्द्रशत्रुः RV. I, 32, 10 ; इन्द्रोऽस्य शत्रयिता, N. II, 16) 'an enemy', occurring in a phrase is traced to $\sqrt{\text{शद्}}$ > **शातय्** 'to destroy', cf. Indo-Eur. *kat-* 'to war', Gr. *kentes* 'I strike'.

शुभ्र- (°शुभ्रम् RV. V, 34, 3 ; °शोभयितारम्, N. VI, 19) as the second member of the compound is traced to $\sqrt{\text{शुभ्र}}$ > **शोभय्** 'to decorate', cf. WW. I, 363, which cites Arm. *surd* 'pure'.

श्वेत्या- (°त्या RV. I, 113, 2 ; श्वेतते, N. II, 20) 'white brilliant (said of the dawn)', is traced to $\sqrt{\text{श्वित्}}$ 'to be bright'; the word goes back to Indo-Eur. *kueit-* 'to shine', Eng. *white*.

सनय- (°यम् RV. X, 39, 4 ; पुराणम्, N. IV, 19) 'old', is rendered as **पुराण-**. Here Yāska seems to connect it with **सन्** 'old', cf. **उभय-** (Pā. IV, 2, 44), Indo-Eur. *seno-* 'old', Lat. *senior* 'aged'.

साधु- (°धुः RV. VIII, 77, 11 ; साधयिता, N. VI, 33) 'accomplisher', is traced to $\sqrt{\text{साध्}}$ 'to accomplish'; the word goes back to Indo-Eur. *sāidh-* 'to go straight to an object', Gr. *īthus* 'straight'.

स्तुक- It goes back to Indo-Eur. *steul* (*ā-*) 'to be gathered into a ball', being connected with **स्तूप-**, Gr. *stūpē* 'tow' (broken part of a lamp), cf. p. 49 s.v. **पृथुष्टुका-**.

Type E (cf. pp. 54-58)

Words, the etymology of which is phonologically sound, but semantically unacceptable :—

अङ्गुलि- (°ल्यः, अङ्गना भवन्ति... अपि वाऽभ्यञ्जनादेव स्युः, N. III, 8) 'finger', is traced to $\sqrt{\text{अङ्क्}}$ 'to mark', or to $\sqrt{\text{अञ्क्}}$ 'to decorate', 'anoint'. According to RNM., the Gujarat reading **अभ्यञ्जनात्** is erroneous, the correct reading should have been **अभ्यञ्चनात्**, i.e. 'that which proceeds towards an object', cf. pp. 20, 31.

अर्द्धबुध- (°धा L °दृष्ट् RV. VIII, 77, 11 ; मर्मणि अर्द्धवेधिनौ गमनवेधिनौ शब्द-वेधिनौ, दूरवेधिनौ वा, N. VI, 33) an epithet of arms of Indra, is rendered as EY. 30

'piercing the vital parts by movement', being traced to $\sqrt{\text{अद्}} = \sqrt{\text{अद्}} + \sqrt{\text{वृध्}} = \sqrt{\text{व्यध्}}$ 'to hurt'. Both etymology and paraphrase are obscure. PW. GW. and others trace it to $\sqrt{\text{सृदु-}}$ (cf. $\sqrt{\text{अदु-}}$ p. 68) + $\sqrt{\text{वृध्-}}$ 'increasing sweetness or pleasantness', (cf. $\sqrt{\text{अदु-}}$ p. 95). WW., however, connects $\sqrt{\text{अदु-}}$, rendering it as 'moisture', with Indo-Eur. *erd-* 'to melt moisture' (I, 148).

ओक्स्- (°कः RV. VII, 4, 8; निवासस्थाननाम । उच्यते; N. III, 3) 'residence', is traced to $\sqrt{\text{उच्}}$ 'to congregate'. The Indo-Eur. meaning is 'to be familiar by habit', cf. WW. I, 111.

बुध्न- (°बुध्नः AV. X, 1, 9; बोधनः, N. XII, 38) is traced to $\sqrt{\text{बुध्}}$ 'to awaken, understand', cf. pp. 90, 237.

मत्सर- (°र इति लोभनाम । अभिमत्त एनेन धनं भवति, N. II, 5) 'greed', is traced to $\sqrt{\text{मद्}}$ 'to intoxicate, i.e. 'that which makes man mad after wealth', cf. p. 57.

Type F (cf. pp. 58-60)

Words, the etymology of which would be only partly acceptable to comparative philology :—

अक्षर- (ततः चरति °रम् RV. I, 164, 42; उदकम्, N. XI, 41) 'water', is traced, obviously on the evidence of the Samhitā as well, to $\sqrt{\text{अ}} (= \text{आ}; \text{for other instances cf. III-Index p. 203,}) + \sqrt{\text{चर्}}$ 'to flow', i.e. 'that which flows'. In the preceding verse (*op. cit.*) there occurs an epithet सहस्राक्षरा- which has been rendered by Yāska (l.c. 40) as बहुदका- (for other connotation of the term cf. p. 33). Though one could easily accept $\sqrt{\text{क्षर्}} < \sqrt{\text{क्षर्}}$ 'to flow', particularly in view of the context, the correspondence of $\sqrt{\text{अ}}$ to the prefix $\sqrt{\text{आ}}$ being only sporadic, the acceptability of this part of the etymology could be questionable.

अक्षाः (°क्षाः °क्षाः । अक्षरः इति । RV. IX, 107, 9; क्षियति-निगमः पूर्वः, क्षरति-निगम उत्तर इत्येके । °सर्वे क्षियति-निगमा इति शाकपूणिः, N. V, 3) aor. 3pr. sing. from $\sqrt{\text{क्षि}}$ 'to dwell' occurring in the first pāda and from $\sqrt{\text{चर्}}$ 'to flow' in the later pāda according to some, while शाकपूणि holds all of these forms are from $\sqrt{\text{क्षि}}$ 'to dwell'. Without giving his own, Yāska has here recorded others' views, i.e. from $\sqrt{\text{अश्}}$ (cf. p. 39), $\sqrt{\text{क्षर्}}$ and $\sqrt{\text{क्षि}}$. But the subject of this verbal form being सोम- the formation of $\sqrt{\text{अक्षाः}}$ from $\sqrt{\text{चर्}}$ seems to suit the contexts better as is supported by PP. and the later commentators. As for the view of शाकपूणि, we find no evidence in support thereof.

Type G (cf. pp. 61-67)

Words, the etymology of which would be probably acceptable to comparative philology :—

अश्व- (°वाम् RV. X, 71, 11; अश्वनी, N. I, 8) 'a Rgvedic verse', is traced to $\sqrt{\text{अश्}}$ = $\sqrt{\text{अश्}}$ 'to praise', cf. p. 62 s.v. $\sqrt{\text{अश्नीषम-}}$.

काण्डिका- (इन्द्रः सोमस्य °का RV. VIII, 77, 4 ; कणेषात इति वा, कणेतः, कान्तिहतः N. V, 11), °का adv. is rendered as कणेषात- or कणेतः, कान्तिहत- 'till his desire or appetite is completely satisfied', being traced to कण- (cf. p. 87 ; Pā. I, 4, 66).

ततनुष्टि- (°ष्टिम् RV. V, 34, 3; तितनिषु धर्मसंतानादपेतम् अलंकरिण्यम्, अयज्वानम्, N. VI, 19) 'one who amasses wealth, i.e. is averse to the spread of righteousness, fond of ornaments, who does not sacrifice', is traced to √तन् > ततनिष 'to extend'.

°ताति- (सर्वताता RV. I, 94, 15; सर्वततिषु, N. XI, 24) occurring in सर्वताति- > °ता 'entire sphere', is traced to √तन् 'to extend'. But according to Pā. V, 4, 41 it is suffix तातिष् in the abstract sense.

बध्नाम् (RV. Khila V, 7, 4, 16; बभस्तिरतिकर्मा, N. V, 12) imp. du. 3rd. conj. from √भस् 'to eat', though Indo-Eur. offers no corresponding root.

मनुष्य- (°ष्याः मनोरपत्यम्, N. III, 7) 'a man', is derived from मनु- with a secondary suffix यत् (see Pā. IV, 1, 161), cf. pp. 97, 232.

महिष- (°षाः RV. VI, 8, 5; महत्यन्तरिक्षलोके आसीना महान्त इति वा, N. VII, 26 [cf. XIV. 13]) in pl. 'a group of mighty atmospheric gods', is traced to √मह् 'to magnify.' It seems to be an extension of मद्हि-, as WW. II, 309 has pointed out.

वृद्धि- (°ह्वयः RV. II, 37, 3; वोढारः, N. VIII, 3) 'a draught animal', is traced to √वह् 'to carry'. The etymology goes back to Indo-Eur. *uegh-* 'to carry,' Lat. *veho* 'I carry', cf. WW. I, 249.

विश्वमिन्व- (°न्वाः [voc., श्वम्ऽइ°] RV. X, 110, 5 ; विश्वम् आभिर् एति यज्ञे, N. VIII, 10) 'all moving, all pervading', is traced to विश्वम् (acc. sig.) + √इ (5 conj.) 'to go'.

वेनु- (°नः RV. X, 123, 1, वेनतेः कान्तिकर्मणः, N. X, 38; 39) 'loving,—a divine being', is traced to √वेन् 'to long for', cf. WW. I, 229, and वन- p. 233. As the interpretation of वेन- is controversial, its real derivation is not perfectly certain.

शंभु- (°भुः RV. III, 13, 4; सूखभूः, N. V, 3) 'source of happiness', is traced to शम् + √भू 'to be', i.e. 'being or existing for happiness'.

सधमाद- (°दम् RV. X, 88, 17 ; सहमदनम्, N. VII, 30) 'enjoying together' 'a party, feast', is traced to सह = सध + √मद् 'to enjoy'.

Type H (cf. pp. 67-72)

Words, the etymology of which would be possibly acceptable to comparative philology :—

आर्य- (°र्याय RV. I, 117, 21; °र्यं ईश्वरपुत्रः, N. VI, 26) 'son of the lord', is traced

to अर्य- 'lord' with a secondary suffix, cf. WW. I, 80, where अर्य- has been traced to Indo-Eur. *ario-* 'lord, master.'

तूष्णि- (°णि: RV. X, 88, 6 ; त्वरमाणः, N. VII, 27) 'acting quickly', is traced to √त्वर 'to be quick', cf. p. 67 s.v. अतृत्- and p. 79 s.v. तूष्णाश-.

दुर्वर्तु- (°तु: L दुःस्व० L RV. VII, 6, 5 ; दुर्वारः, N. IV, 17) 'irresistible', is traced to दुर् + √वृ 'to resist'. Though Indo-Eur. offers no correspondence to दुर्, there could be no objection to accepting दुर्- as it is. The second part of the etymology would be quite acceptable, for √वृ 'to resist', goes back to Indo-Eur. *uer-* 'to guard', cf. Anglo-Sax. *wertian* 'to beware, to hinder'.

Type I (cf. pp. 72-85)

Words, the etymology of which is primitive, owing to the unadvanced stage of linguistic science or inadequate investigation of Vedic texts :—

अरि- (°रि: ईश्वरोपि (°च्छते:), N. V, 7) 'a master,' is traced to √अ 'to go', cf. p. 73.

कृण्टक- (°क: कण्टतेर्वा स्याद् गतिकर्मणः । उद्गततमोभवति, N. IX, 32) 'a thorn', is traced to √कण्ट 'to go', i.e. 'one which is very prominent (on the trees)', cf. pp. 5, 238.

जज्झती- (°ती: RV. V, 52, 6 ; आपो भवन्ति शब्दकारिण्यः, N. VI, 16) 'water', is traced to √जज्झ 'to produce sound', cf. WIG. who, quotes Benfey, connecting it with √हस्.

तल- (लततेर्वा लम्बकर्मणः विपरीतात् यथा तलम्, N. V, 26) 'surface', is traced to √लत् 'to be long or hang' by metathesis. Cf. WW. I. 740, which connects the word with Indo-Eur. *tel-* 'flat surface,' Old Irish *talam* 'earth' = तलिमन्-

मिथुन्- (°नौ मिनोति: श्रयतिकर्मा वनिर्वा समाश्रितावन्योन्यं नयतः, N. VII, 29) 'couple', is traced to √मि 'to depend upon' + suffix थ + √वन् 'to win', i.e. 'depending upon each other they win each other' cf. pp. 60, 98, 239.

मूर- (°रा: RV. X, 4, 4, मूढाः, N. VI, 8) is a direct Indo-Eur. word, being paralleled in Gr. *moros* 'fool', but Yāska's connecting it with मूढ- may be interesting from the standpoint of Vedic dialectology. Cf. pp. 6, 125 s.v. अमूर-. The remarks on p. 125 s.v. अमूर- as 'Indo-Eur. offers no parallel' may be deleted.

रक्षस्- (°क्षसे RV. V, 2, 9, रक्षितव्यम् अस्मात्, N. IV, 18) 'demon', is traced to √रक्ष 'to protect', i.e. 'life is protected from him.' The word goes back to Indo-Eur. *rekth-* 'to drag, to pull one's clothes.'

वाघत्- (°घतः RV. I, 110, 4 ; वोढारः L ऋत्विज्- Nigh. III, 18 L, मेधाविन्- L Nigh. III.

15] N. XI, 16) 'bearer' or 'wise', is an epithet of ऋषुः. It seems to have been traced to $\sqrt{\text{वह}} > \text{वाह} > \text{वाष्}$ as postulated by PW. and others, but Indo-Eur. *euēgūh-*, Gr. *euchomai* 'I pray', cf. WW. I, 110.

वायु- (°युः वेतेर्वा, N. X, 1) 'wind', is traced to $\sqrt{\text{वी}}$ 'to go'. Cf. p. 58.

वीर- (वीरयतेर्वा, N. I, 7) is traced to $\sqrt{\text{वृहृ}}$ 'to stimulate'. Cf. p. 91.

वृन्द- , वृन्दारक- (°न्दम् वुन्देन व्याख्यातम् वृन्दारकश्च, N. VI, 34) is said to have been explained by वुन्द- (cf. p. 97). Both etymology and sense are obscure. It goes back to Indo-Eur. *uer-* 'a rope', cf. Russ. *verenica* 'a long row of moving objects'.

शकुनि- (सर्वतः शं करोत्विति, N. IX, 3) 'a bird', is traced to शम् + $\sqrt{\text{कु}}$ 'to do' i.e. 'may this be auspicious', cf. p. 71. It goes back to Indo-Eur. *kog-ono-* 'a bird of large size', Old Slav. *sokolz* 'falcon', cf. WW. I, 456.

शरीर- (°रम् RV. I, 32, 2; शृणोतेः, N. II, 16; III, 5) 'body', is traced to $\sqrt{\text{शृ}}$ 'to kill'; it should go back to Indo-Eur. *ker-* 'to grow', cf. Gr. *kóros* 'adulescent'.

शमन्- (°मं RV. VI, 75, 11; शरणम् N. IX, 19; 32; XII, 45) 'protection', seems to have been traced to $\sqrt{\text{शृ}}$ 'to afford shelter'. It should go back to Indo-Eur. *kel-* 'to protect, cover', Gr. *kaltá*, 'put, rest'.

शाखा- (खशयाः, N. I, 4) 'a branch', is traced to ख- + $\sqrt{\text{शी}}$ 'to lie', i.e. 'that one rests in the sky'. But it should go back to Indo-Eur. *kak-* 'branch', Russ. *socha* 'plough', cf. pp. 24, 92.

संग्राम- (संगरणात्, N. III, 9) is traced to सम् + $\sqrt{\text{गृ}}$ 'to shout', i.e. 'where warriors shout together'. It should go back to Indo-Eur. *ger-* 'to gather', Lat. *grex* 'herd', cf. pp. 53, 113.

समुद्र- (समोदन्तेऽस्मिन् भूतानि, N. II, 10) is traced to सम् + $\sqrt{\text{मुद्}}$ 'to be delighted in', i.e. 'that in which beings take delight', cf. pp. 35, 53.

हस्त- (°नः RV. VI, 75, 14; हस्ते हन्यते, N. IX, 14) 'a handguard', is traced to हस्त- + $\sqrt{\text{हन्}}$ 'to strike', i.e. 'it is held firmly on the hand', cf. p. 113, s.v. हस्त-.

Type J (cf. pp. 85-94)

Words, the etymology of which is partially dominated by the theory of the verbal origin of nouns :—

आप्य- (°व्यम् RV. VIII, 27, 10; आप्नोतेः, N. VI, 14) 'friendship', is traced to $\sqrt{\text{आप्}}$ 'to obtain', the abstract idea intended in the Vedic text is not clear from this etymology. Sā. derives it आपिर्वन्धुस्तस्य भावः, cf. p. 173, s.v. वाताप्य-.

बुध्न- (°बुध्नः AV. X, 8, 9; °बन्धनः N. XII, 38) occurring in ऊर्ध्वबुध्न- an epithet of चमस- 'ladle', i.e. 'the bottom of which is turned upward', is traced to $\sqrt{\text{बन्ध्}}$ 'to tie', cf. pp. 90, 234.

रात्रि- (°त्रिः, रातेर्वा स्यादानकर्मणः, प्रदीयन्तेऽस्यामवश्यायाः, N. II, 18) 'night', is traced to $\sqrt{\text{रा}}$ 'to give', i.e. 'that during which the dew is given away'.

Type L (cf. pp. 95-100)

Words, the etymology of which reads even single letters as 'condensed words' :—

अर्थ- (°र्थः अरणस्थो वा, N. I, 18) 'meaning', is traced to अर्- + $\sqrt{\text{स्था}}$ 'to stand', i.e. 'that one which stops from going'. It also holds good when it means 'wealth' as it stops from going with the deceased person, cf. p. 40.

कण्टक- (°कः कन्तपो वा... कण्टतेर्वा स्याद् गतिकर्मणः । उद्धततमो भवति, N. IX, 32) 'thorn', is traced to कम् (< किम्-) + $\sqrt{\text{तप्}}$ 'to heat', i.e. 'whom should I hurt' or $\sqrt{\text{कण्ठ}}$ 'to go', i.e. 'it is very prominent (on the trees)' cf. pp. 5, 236.

डुन्दुभि- (°भिः... डुमो भिन्नं ह्यति वा, N. IX, 12) 'drum', onomatopoeitic, is traced to डुम- + भिन्न-, i.e. 'that which is made of a split tree', cf. 46.

रक्षस्- (°क्षः रहसि स्थितोतीति वा । रात्रौ नक्षत इति वा, N. IV, 18) 'a demon', is traced to र- (= रहस्- 'secret place') + $\sqrt{\text{क्ष्ण}}$ 'to attack or hurt', i.e. 'one who attacks in secret places' or र- (= रात्रि-) + $\sqrt{\text{नक्ष}}$ 'to approach', i.e. 'one who approaches at night'.

Type M (cf. pp. 100-105)

Words, the derivation of which indicates popular etymologies :—

अप्सरस्- (राः... अप्स इति रूपनाम । तद्वा भवति रूपवती । तदनयाऽऽत्तम् इति वा । तदस्यै दत्तमिति वा, N. V, 13) is traced to अप्सस्- 'beauty' + possessive suffix र, or + रस्- (= राः sing.) < $\sqrt{\text{रा}}$ 'to take', i.e. 'she who has acquired beauty or she on whom beauty has been bestowed', cf. p. 101.

वक्षिण- (°णः ॥ हस्तः ॥ दाशतेर्वा स्याद् दानकर्मणः, N. I, 7) 'right hand', is traced to $\sqrt{\text{दाश्}}$ 'to give', i.e. 'gifts are offered with right hand', being based on a peculiar custom of offering charity, cf. p. 56.

मङ्गल- (°लम्... मज्जयति पापकमिति नैरुक्ताः N. IX, 4) is traced, according to the etymologists, to $\sqrt{\text{मर्ज्}}$ 'to dip', i.e. 'that which submerges sin', being based on popular notions, cf. pp. 9, 25, 81, 113, 121.

Type N (cf. pp. 105-111)

Words, the etymologies of which are loose, with regard of vowels :—

आहुति- (°आहुती KS. XIX, 13, °आह्वान- N. IX, 43) 'a call', is traced to $\sqrt{\text{ह्वे}}$ 'to call', occurring in ऊर्जाहुती- (du.), an epithet of two goddesses i.e. द्यावापृथिवी- heaven and earth or अहोरात्र- 'day and night', while according to कास्थक्य of सस्य- and समा 'crop and season'. Here Yāska lays down the form $\sqrt{\text{हु}}$ of $\sqrt{\text{ह्वे}}$,

The form expected was *आहृति, if √हृ had been the origin of this word.

ऊर्ध्व- (°वर्म् RV. I, 95, 5; उर्ध्वतं भवति, N. VIII, 15) 'raised, elevated, high', is traced to उर्ध्+√धृ 'to hold up', PW. GW. and others connect it with √वृध् 'to increase', while WW. I, 289, ultimately connects it with Indo-Eur. *ueredh-* 'to grow high', the first syllable being weakened to -ūr in *ueredh-*.

ऋष्टि- (आर्ष्टिषेणः ऋष्टिषेणस्य पुत्रः इषितसेनस्य इति वा, N. II, 11) 'a spear', in ऋष्टिषेण-, is traced to √इष् 'to go'. If it is etymology, it is obscure. There is no correspondence between ऋ and इ. This is derived by all the commentators from √क्रष् L = √रिष् L 'to hurt'.

एव- (°वैः अवनैर्वा, N. II, 25) 'protection', is traced to √अव् 'to protect'; स्क. alternates √अवनैः=गमनैः, while Durga says स्तुतिभिः. The suggestion of √अव्, without indicating the meaning, is obscure. The sense 'protection' does not suit the context, cf. pp. 10, 43.

धुर्- (धूः...धारयतेर्वा, N. III, 9) 'a yoke', is traced to √धृ>√धारय् 'to bear', i.e. 'that it is borne by the team,' cf. p. 135.

पांसुर- (°रे ... पांसुले, N. XII, 19) 'a place abounding in dust', is traced to पांसु- 'dust' with a possessive suffix र (=ल), cf. p. 107.

मिथुन- (°नौ मिनोतिः श्रयतिकर्मा, थु इति नामकरणः ... थकारो नयतिपरः । ... समाश्रितावम्योन्यं नयतः, N. VIII, 29) 'couple', is traced to √मि 'to depend upon', with the suffix थु+√नी, i.e. 'depending upon each other, they lead each other', cf. pp. 60, 98, 236.

सूरि- (°रि RV. I, 181, 4; सुमहतो बलस्य ईरयिता, N. XII, 3) 'inciter', the institutor of a sacrifice, is traced to सु+√ईरय् 'to move, impel'. PW. GW. and others derive it from √सू 'to impel'.

Type O (cf. pp. 111-113)

Words, the etymology of which is loose with disregard of consonants :—

अग्र- (°ग्रम् RV. III, 30, 17; आगतं भवति, N. VI, 3) 'front', is traced to (आ=)अ+√गम् 'to go', i.e. 'it comes nearest'. The consonant in अग्र- hardly corresponds to that in √गम्, cf. WW. I, 38, where अग्र- has been traced to Indo-Eur. *agro-* 'point'. The *Uṇādi-sūtra* (ii, 28) derives it from √अङ्.

अघ- (L पुलुः L अघः RV. X, 86, 22; बह्नादी, N. XIII, 3) occurring in पुलु-अघ-, an epithet of मृग-, is rendered as बह्नादिन्- 'devouring much', for पुलु- (=पुरु-) cf. p. 48, s.v. पुलुकाम-. The etymology, as suggested by Yāska from √घस् L cf. Sā. NS. Durga etc. L, or √अद्, is obscure. Veṅkaṭa interprets हन्ता 'killer', PW. GW. and Geld. L *Vedische Studien* II, 22 L render it 'doing much evil'. Did Yāska possibly read अघ-? If बह्नादी is an etymology of पुलवच-, and not a paraphrase, this derivation is a loose disregard to consonantal correspondence.

उपाक- (°के RV. X, 110, 6 ; उपक्रान्ते, N. VIII, 11) cf. पराक- p. 168, where it has been pointed out that all authorities have derived उपाक- and the connected words like पराक- from √अष् + a suffix like -वञ् or -अए.

कपिञ्जल- (°लः कपिरिव जवते.....कमनीयं वाचं पिञ्जयतीति, N. III, 18) 'name of a bird', is traced to कपि- + √ञ् 'to be quick', i.e. 'it is swift like a monkey', or क- (< √कम्) + √पिञ्ज 'to sound', i.e. 'one who sends forth melodious note', cf. p. 59.

काणुक- (इन्द्रः सोमस्य °का RV. VIII, 77, 4 ; कान्त इति वा, N. V, 11) 'a lover', the etymology is quite obscure, cf. p. 235.

दक्ष- (°क्षा L voc. RV. I, 117, 21 ; दर्शनीयौ, N. VI, 26) 'fair', is rendered as दर्शनीय- 'beautiful'. If it is an etymology, there is a loose disregard of consonants.

दिव- (°धावा RV. I, 113, 2 ; द्योतनात्, N. II, 20) 'heaven', is traced to √द्युत् 'to shine', the etymology being a loose disregard of consonant, because द्यु- does not go back to √द्युत् but simply to √*द्यु, cf. p. 40, s.v. अद्य-

द्यु-सत्- (°मान् RV. V, 34, 3 ; द्योतनवान्, N. VI, 19) 'shining', is traced to द्यु- (< √द्युत्) + suff. सत्, like the etymology of द्यु-, cf. p. 18.

द्युन्न- (°न्नम् RV. VII, 25, 3 ; द्योतते, यज्ञो वा, अन्नं वा, N. V, 5) 'glory', or 'food', is traced to √द्युत् 'to shine'. But cf. p. 18, s.v. द्यु- and p. 21.

नर- (°राः मनुष्याः, नृत्यन्ति कर्मसु, N. V, 1) 'a man', is traced to √नृत् 'to move in acting', i.e. 'one that moves (his limbs) repeatedly in actions'.

पद्वी- (°वीः, RV. IX, 96, 6 ; पदं वेत्ति, N. XIV, 13) 'a leader', is traced to पद- + √विद् (?) 'to know', i.e. 'one who knows the track'. But पद्वी- literally means 'tracing to the (intended) place', the verb √वी going back to Indo-Eur. *uei-* 'to pursue', cf. Av. *vāy-* 'to hunt', Lat. *via* 'way'.

प्रपुरि- (पिपतिं °रिः RV. I, 46, 4 ; प्रीणातिनिगमौ, N. V, 24) 'bountiful', is traced to √प्री 'to please', cf. p. 232.

पुराण- (°णम् पुरा नवं भवति, N. III, 19) 'old', is traced to पुरा + नव-, i.e. 'it was new or fresh in times gone by'. The derivation of ण from नव- 'new', is obscure. Kayaṣa (Pā. I, 1, 26) derives it from पुरातन- by dropping त्.

भाव्य- (°व्यस्य RV. I, 126, 1 ; भावयस्यस्य राज्ञः, N. IX, 10) 'name of a king', is rendered as भावयस्य- by dropping two syllables. But PW. GW. derive from √भू > भावय् as pot. pt.

मण्ड- (°ण्डः, मदेर्वा, मुदेर्वा, N. IX, 5) 'water', is traced to √मद् or √मुद् 'to rejoice',

'delight in'. This is a loose disregard of consonants. Cf. WW. II. 288, which connects मण्ड- with मर्द-, मृदु- etc., cf. Eng. *mild*, or cf. p. 214, where मण्ड- is traced back to Indo-Eur. *mlondo*- 'honey-like', Lith. *blandus* 'binding', cf. p. 34, s.v. मण्डक-.

शत्रु- (°शत्रुः RV. I, 32, 10 ; शमयित्वा, N. II, 16) 'an enemy', occurring in इन्द्रशत्रु-, is traced to √शम् 'to quell'.

शरीर- (°रम् शम्नातेर्वा, N. II, 16 ; III, 5) 'body', is traced to √शम् 'to destroy', i.e. 'which is destroyed', cf. p. 237.

Type R (cf. pp. 113-115)

Words, the etymology of which is loose, with a disregard of both vowel and consonants :—

आचार्य- (°र्यः, आचिनोत्यर्थान्, आचिनोति बुद्धिम् इति वा, N. I, 4) 'a preceptor', is traced to आ+√चि 'to arrange', i.e. 'one who systematically arranges various objects or develops the intellectual faculty', cf. p. 74.

कपिञ्जल- (°लः कपिरिव जीर्णः, N. III, 18) 'name of a bird', is traced to कपि-+√जृ 'to get old', i.e. 'it is withered like a monkey', cf. p. 240.

दद्राण- (°णम् RV. X, 55, 5 ; दमनशीलम्, N. XIV, 18), 'subduing', is traced to √दम् 'to control', but Sā. and others from √द्रा 'to run'.

दिश- (दिशः ... आसदनात्, अपि वाऽभ्यशनात्, N. II, 15) 'quarter', is traced to आ+सद् 'to reach' or अभि+अश् 'to pervade'. There is hardly any correspondence of the roots with दिश्- cf. p. 46.

निघण्टु- (°ण्टवः समाहृता भवन्ति, N. I, 1) 'a Vedic glossary', is traced to सम्+आ+ण्ड 'to collect', i.e. 'that (a list) in which (words) are collected together'. It is not clear whether this is etymology or mere paraphrase. cf. p. 33.

विप्र- (°प्राणाम् RV. IX, 96, 6 ; व्यापनकर्मणाम् आदित्यरश्मीनाम्, N. XIV, 13) 'wise, sage', is traced to वि+√आप् 'to pervade'. But all Vedic authorities derive it from √विप् 'to tremble, be stirred up'.

शुचि- (निःशुक्तम् अस्मात् पापकम् इति नैरुक्ताः, N. VI, 1) 'pure', is traced, according to etymologists to √सिच् 'to wash off'. RNM. (p. 425) explains it as 'sin is washed off by प्रायश्चित्त', cf. p. 52.

Type T (cf. pp. 118-122)

Words, the etymology of which is absurd :—

कि- (किः RV. X, 52, 3 ; कर्ता, N. VI, 35) 'doer', is traced to √कृ 'to do'. The etymology is absurd, as there is no correspondence between इ and कृ in OIA. All Rgvedic commentators trace the form किः to the inter. pron. किम् > कि- (cf. नकिः, माकिः).

कुल- (°कम् कुष्णातेः, विकुषितं भवति, N. VI, 22) 'family', is traced to √कुष् 'to increase', i.e. 'that it expands and becomes great'.

पराशत्- (°वतः L °राश्व° L RV. IV, 30, 11; प्रेरितवतः, परागताद्वा, N. XI, 48) 'distance', is traced to परा(=प्र)+√हर् 'to push off', or परा/√गम्(?) 'to depart', i.e. 'that which is pushed off or pursued'. No trace of √हर् or √गम् is, however, visible here, cf. p. 108 s.v. प्रवत्-

सुम्- (RV. I, 162, 7; स्वयम्, N. VI, 22) ind. is rendered as स्वयम् 'one's own accord'; if it is an etymology, it is absurd. Sā. and PG. interpret सु+ suff. मत्, i.e. 'beautiful, fine'.

Type U (cf. pp. 122-149)

Words, the etymology of which is obscure:—

अक्ल (RV. I, 84, 8; °क्ल इति चिप्रनाम । अङ्कितमेवाऽङ्कितं भवति, N. V, 17) ind. 'quick', is traced to √अक्ल् 'to go', i.e. 'it is gone as soon as it is calculated', cf. pp. 39, 123. In the sense of a particle signifying impatience (cf. MW.) may possibly be based on some onomatopoeic sound, which it is difficult to trace.

अपिवात- (°अपिवात L voc. L RV. VII, 46, 3; ...आसवचन, N. X, 7), an epithet of रुद्र, is rendered as आसवचन-, i.e. 'one whose speech is trustworthy'. It is not clear whether this is etymology or mere paraphrase. Durga explains it as अनतिक्रमणीयात्- 'one whose command is undefiable'; the negative is hardly acceptable here. It remains obscure as to what connection अपि has with आस- and वात- with वचन-. There is, however, a Vedic root √वत्, not listed in *Dhātupāṭha* in the sense to gain, attain (cf. RV. VII, 3, 10 etc., =√वन्). PW. GW. and others interpret अपि√वत् 'to understand or apprehend (cf. VVP. I, 302^k)'.

अभिपिस्व- (°स्वम् L °मिऽपि° L RV. X, 40, 2; अभिप्रासिम्, N. III, 15) 'attainment of necessities'; the rendering of the second member पिस्व- (cf. अप-पिस्व- RV. III, 53, 24; आ-पिस्व-, प्र-पिस्व- N. III, 20...) as प्राप्ति- or प्राप्त-, does not make the etymology clear; स्क. PW. GW. and others trace it to √पद् 'to go' → √पिद् (cf. पिस्सति, cf. प्र-पिस्व- p. 139).

असिन्वती- (°सी RV. X, 79, 1; असंखादन्त्यौ, N. VI, 4) pr. pt., an epithet of हन्, is rendered as अ-संखादन्ती- 'not eating well'. The origin is obscure. NS. is not helpful while rendering it चूर्णयन्ती- 'crushing'. Sā. seems to take the form from √सि 'to bind' in RV. X, 89, 12; V, 32, 8 etc. The *Mādhaviya-dhātuvṛtti*, however, notes the root √सिन्व् as variant in the sense सेवने 'to use'; PW.GW. and others take this root in the sense तर्पणे 'to be satiated, and render असि° as being insatiable. According to WW. असिन्व्, असिन्वन् go back to Indo-Eur. sḁ-, sḡ- 'to satisfy'.

आक्षाण-, **आपान-** (°णः, अशुवानः, °नः, आपुवानः N. III, 10), 'reaching' (cf. *Nigh.* III, 18). No citation from the Vedic text has been given.

आध्र- (°ध्रः RV. VII, 41, 2; आध्यालुर्देरिद्रः, N. XII, 14) 'poor, destitute', is rendered as आध्यालु- 'desirous of wealth, greedy'. The etymology, if it is at all, is obscure. Sā. GW. trace it to आवृध 'to uphold', i.e. 'to be protected, pitied'? Sā. at RV. I, 31, 14 suggests अवृधै 'to be satisfied', i.e. 'one who is never satisfied'.

उपस्- (°पति RV. X, 27, 13; उपस्थे, N. VI, 6) 'lap'. If it is an etymology, it is obscure. NS. and Durga trace it to उपस्थ- by dropping थ.

ऊरु- (°रु वरतमम् अङ्गम्, N. VIII, 10) 'a thigh', is traced to √रु 'to choose', cf. WW. I, 212, where the possibility of a connection of ऊरु- with Lat. *vārus* 'bent from each other' has been advanced only by some isolated authorities.

जुरुथ- °थम् occurs thrice in RV. (VII, 1, 7; 9, 6, X, 80, 3) and in these reff. the word stands grammatically as the object of either √दह 'to burn' or √हन् 'to kill'. Yāska (VI, 17) simply points out the root गृणाते: (cf. p. 44); Sā. takes परुषशब्दकारिन्-, राक्षस-. None of the citations would admit the sense of 'hymn', though originally the person may have some connection with गृणाति.

जामि- (जाम्यतिरेकनाम ...तद्यत्समान्याम् ऋचि समानाभिध्याहारं भवति तज्जामि भवति, N. X, 16; बालिशस्य वा, समानजातीयस्योपजनः, N. IV, 20) जामि- means 'superfluity'; if an intended sense is expressed in similar (synonymous) words in a verse, it is called जामि-, or 'a fool', or 'born in the same caste', cf. p. 77.

जारयायि (RV. VI, 12, 4; अजायि, N. VI, 15) pass. aor. sing. is rendered as अजायि occurring in the phrase (अग्निः) उन्नः पितेव जारं 'like a procreating bull, (Agni) has been generated'. It is not clear whether it is an indication of the etymological basic concept or mere paraphrase. But Sā. PW. and ORN. suggest √जृ>जारय् 'to cherish', while GW. MW. from √जारय् a denom. form of जार- 'lover' (cf. RV. I, 46, 4; 69, 1, 5; where Agni is called जार-).

त्वेष- (त्वेष- RV. I, 66, 7; भयं ल बलं, यशः ° महा दीप्तं वा, N. X, 21) in a compound त्वेषप्रतीका- is rendered as भयप्रतीका-, महाप्रतीका- or दीप्तप्रतीका-, so that त्वेष- in this compound signifies 'fearful', 'great', or 'shining'. How far there is etymology here, remains obscure, cf. PW. s.v. त्वेष-, which gives similar meaning of त्वेष- 'fearful', 'sparkling', 'shimmering' etc. WW. traces this त्वेष- to Indo-Eur. *tueis*—'to stimulate', 'to sparkle', citing Av. *θwy-añt* 'awe-inspring', Gr. *seio* 'I shake'.

प्राश- (°शः पाशयतेः, N. IV. 2) 'a snare', is traced to √पश>पाशय् 'to bind'.

मनु- (°नु: RV. I, 80, 16 ; मननात्, N. XII, 33) 'name of terrestrial deity', is traced to √मन् 'to think', cf. p. 50 s.v. मन्स-.

लता- (लततेर्वा लम्बकर्मणः, N. V, 26) 'a creeper', is derived from √लृत् 'to hang', i.e. 'that it hangs down the tree'.

विधु- (°धुम् √ विधु- √ RV. X, 55, 5 ; विधमनशीलम्, N. XIV, 18) 'blowing out', as an epithet of चन्द्रमस्, is traced to वि + √धम् 'to blow off'. The etymology is obscure. Sā. derives it from वि + √धा 'to prepare, make', as indicated by PP. ; PW. GW. and others from √विध् 'to be destitute of'.

वेपस्- (°वेपसः RV. X, 62, 5 ; °प्रज्ञाः, °कर्मणः, N. XI, 17) 'quivering, stirring' occurring in the phrase गम्भीरवेपसः, an epithet of अङ्गिरसः, is rendered as कर्मन्- or प्रज्ञा- 'action' or 'wisdom', i.e. 'one whose actions are inscrutable or the wisdom is profound'. The etymology is obscure, cf. the note on विप्र- p. 241.

शं योः (RV. X, 15, 4 ; शमनं च रोगाणां यावनं च भयानाम्, N. IV. 21) 'peace', and 'tranquility' respectively, is traced to √शम् 'to pacify', in the former case and √यु 'to separate', in the latter.

शिश्न- (°शम् शयतेः, N. IV, 19) 'phallus', is traced to √शथ् 'to pierce'.

सखि- (°खा सख्यतेः, N. XIV, 10 ; °खायः RV. X, 88, 17 ; समानख्यानाः, N. VII, 30) 'comrade', is traced to स (similar) + √ख्या, i.e. 'one who is known as similar'; only this much is clear that *kh* in this word is an Indo-Ir. phenomenon of Av. *haxay*-* 'friend'. How far this *kh* could be connected with an Indo-Ir. *khyā*- remains to be explored.

सुतुक- (°कः, °कैः √ सुत्तु° √ RV. X, 3, 7 ; सुतुकनः, सुतुकनैरिति वा N. IV, 18) 'swift', is traced to सु + √तुक् 'to run' i.e. 'running well swiftly'.

सुयवसाद्- (°सात् RV. I, 164, 40 ; सुयवसादिनी, N. XI, 44) 'good pasture', is rendered as सुयवस- + √अद् 'to eat', i.e. 'grazing in good pastures'.

हासमान- (°ने RV. III, 33, 1 ; हासतिः स्पर्धायाम्, हर्षमाणे वा, N. IX, 39) RNM. gives it under N. IX, 39 ; Sā. as quoted by him also renders स्पर्धमान-. RNM. thinks of a pair of horses, rushing eagerly (स्पर्धा) after being हृष्यन्तौ released from enclosure.

I—Index of Etymologies dealt with in Appendix

(Cf. pp. 183-192)

अक्षुर- 234	कारु- 231	• निघण्टु- 241	• वायु- 237
अक्षाः 234	कि- 241	*पणि- 232	विधु- 244
अध- 239	• कुल- 242	पदवी- 240	• विप्र- 241
अध- 239	*गिर- 231	*प्रपुरि- 232,240	विश्वमिन्व- 235
अङ्ग- 242	*गुहा- 231	परावत्- 242	*विधुण- 233
अङ्गुलि- 233	• गृध्र- 231	*परुष- 232	वीर- 237
अपिवात- 242	*गोपयत्य- 232	पांसुर- 239	वृन्द- 237
अप्सरस्- 238	• चित- 231	*यान्त- 232	वेन- 235
अभिपित्- 242	जञ्कती- 236	पाश- 243	वेपस्- 244
अरि- 236	जरूथ- 243	*पिश- 232	शकुनि- 237
अर्थ- 238	जामि- 243	• पुराण- 240	• शत्रु- 233*, 241
असिन्वती- 242	जारयायि 243	बन्धाम् 235	शम् 244
आक्षाय- 243	*तत्- 232	*बर्हस्- 232	• शम्भु- 235
आचार्य- 241	ततनुष्टि- 235	बुध्न- 234,237	• शरीर- 237, 241
आध्र- 243	तरुत्- 232	*बृहती- 232	शर्मन्- 237
आपान- 243	तल- 236	भाष्य- 240	• शाखा- 237
आप्य- 237	°ताति- 235	• मङ्गल- 238	• शिश्न- 244
आर्य- 235	तुर्णि- 236	मण्ड- 240	• शुचि- 241
आहुति- 238	*तुण- 232	• मत्सर- 234	• *शुभ्र- 233
*उदक्- 231	स्वेष- 243	*√मनस्य 232	*श्वेत्या- 233
उप्स्- 243	*दंश- 232	• मनु- 244	• सलि- 244
उपाक- 240	• दक्षिण- 238	• मनुष्य- 232,235	• संप्राम् 237
ऊरु- 243	दक्षिण- 241	• महिष- 235	सधमाद्- 235
ऊर्ध्व- 239	दस्त्र- 240	• मिथुन- 236,239	*सन्य- 233
अच्- 234	*दानु- 232	मूर- 236	• समुद्र- 237
अद्वृध्- 233	द्रिप्- 240	*युज्- 232	*साधु- 233
अष्टि- 239	• दिश- 241	योस्(ः) 244	सुतुक- 244
एव- 239	दुन्दुभि- 238	रक्षस्- 236,238	सुमत्- 242
ओकस्- 234	दुर्वर्त्तु- 236	• रात्रि- 238	स्यवसाद्- 244
ओम- 231	द्युमत्- 240	*रक्म- 233	सरि- 239
कुण्टक- 236, 238	द्युम्न- 240	• लता- 244	*स्तुक- 233
कपिअल- 240,241	धुर- 239	• वन- 233	• हरि- 231
काण्डका- 235,240	• नर- 240	• वह्नि- 235	• हस्तघ्न- 237
		वाघत्- 236	• हासमान- 244

II—Reverse Index of Etymologies dealt with in Appendix

(Cf. pp. 193-202)

236, 238 कृष्-अक-	233 ?सन्-अय-	235 ?महिष-	244 विध्-उ-
231 उद्-अक-	232 गोपय-स्य-	232 ?परुष-	244 मन्-उ-
240 उप-अक्-अ-	237 आप्-य-	243 त्वेष्-अ-	232 दा-नु-
244 सु-तुक्-अ-	235 आय्-अ-	235, 240, ?काणुका-	235 वाम्-भ्-उ-
233 ?स्तक-	241 ?आ-चार्य-	237 ?शाखा-	237 वाय्-उ-
242 अङ्-अ-	240 भाव्य-	244 लत्-आ-	231 कार्-उ-
239 ?अघ-	232 { मनु-ष्-य-	233 श्वेत-या-	233, 241 शत्-र-
240 ?मण्ड-	235 { मनुष्-य-	231 गुह्-आ-	243 ऊर्-उ-
240 पुरा-ण-	232 ✓मनस्-य	241 क्-ह्-	232 तर्-उ-तु-
241 दद्-आण-	240 नर्-अ-	244 ?सु-खि-	234 ऋच्-×
243 आक्ष्-आण-	234 अ-क्षर्-अ-	241 शुच्-ह्-	232 युज्-×
238 दक्ष्-ह्-या-	234 मत्-सर-	235 ततनुष्टि-	236 वाष्-त-
233 विष्-ण-	237, 241 शर्-ह्-र-	239 ऋष्-टि-	240 शू-मत्-
232 ?तुण-	237 वि-हर्-अ-	232 पण्-ह्-	242 सु-मत्-
232 त-त्-	239 पांसु-र-	236 तूर्-णि-	242 परा-वत्-
242 ?अपि-वात-	236 मूर्-र-	235 ता-ति-	231 चि-त्, चित्-×
232 पाडन्त-	239 अग्न-	238 आ-ढ-ति-	244 सूयवसाड्-×
243 जर्-ऊथ-	237 स-मुद्-र-	237 शकुनि-	233 ऋद्-वृष्-×
238 अर्-थ्-अ-	243 ?आध्-	235 बृह्-नि-	244 शम्-×
235 सध-माद्-अ-	231 गृध्-र-	238 ?दुन्दुभि-	237 शर्-मन्-
237 वृन्द्-अ-	241 विप्-र-	243 ?जामि-	231 गिर-×
233 वृन्-अ-	233 शुभ्-र-	236 अर्-ह्-	239 धुर-×
243 आप्-भान्-	240 दस्-र-	231 हर-ह्-	240 दिव्-×
244 हास-म्-भान-	238 ?मङ्गल-	232, 240 पुपुर्-ह्-	241 दिश्-×
236 { मि-थ्-उन्-अ-	240 { कपि-ज्-अल-	239 ?सूरि-	232 पिश-×
239 { मि-थुन्-अ-	142 { क-पिज्-अल-	238 रा-त्रि-	234 ओक्-अस्-
235 वेन्-अ-	236 तल्-अ-	233 अङ्-उलि-	243 उपस्-
237 हस्त-प्-अ-	242 ?कुल-	236 जज्मत्-अती-	244 वेप्-अस्-
234, 237 बुध्-न-	239 ए-च-	242 अ-सिन्व्-अती-	238 अप्-सर-अस्-
240 दु-स्न-	242 अभि-पित्व-	232 बृह्-अती-	236 { रत्न-अस्-
244 शिरन्-अ-	235 विश्वम्-हन्व्-अ-	240 पद-वी-	238 { र-अस्-
231 श्रो-म-	239 ?ऊर्ध्व-	241 ?निघण्टु-	232 बृह्-अस्-
233 र्क्-म्-	232 दंश-अ-	236 उर्-वर-त्-	244 योस्-
237 सै-प्राम्-	243 प्राश्-अ-	233 साध्-उ-	

Additions and Corrections

Page line

4	25	instead of $u\check{\text{r}}$	read $u\check{\text{r}}$
8	10	„ $\sqrt{\text{अच्छ}}$ „	$\sqrt{\text{अ}}$
11	20	„ weakend „	weakened
13	4	($^{\circ}\text{त्तः अत्वरमाणे}$ „ ($^{\circ}\text{त्तः अत्वरमाणः}$	
„	23	add N. II, 2 after वध-	
14	8	inst. F. r. G.	
15	16	add N. IV, 15 after नैसन्ते	
13	8	inst. छुतेर्वा N. X, 8 r. छतेर्वा,	
		N. X, 7	
20	10	„ अङ्गुलि- r. अङ्गुलि-	
21	1	„ elu „	elo
23	20	$^{\circ}\text{जिराजवनात्}$ „ $^{\circ}\text{जे}^{\dots}\text{आजवनस्य}$	
25	40	} inst. $\sqrt{\text{शम्}}$ r. शम्	
26	2		
28	28	„ प्रसाक्षते „	प्रसाक्षते
37	25	„ $\text{rk}^{\text{h}}\text{os}$ „	$\text{rk}^{\text{h}}\text{o-s}$
38	3	„ $\sqrt{*}\text{भन्}$ „	$\sqrt{*}\text{भन्}$
39	23	„ अङ्गुलि- „	अङ्गुलि-
39	31	„ guer^{a} „	$\text{g}^{\text{u}}\text{er}^{\text{a}}$
41	29	„ idh- „	aidh-
42	10	„ ur-uer „	$\text{ur-}, \text{uer-}$
44	2	„ unit „	unite
45	6	„ teu- r. $\text{l}^{\text{e}}\text{u-}, \text{i}^{\text{p}}\text{u-}, \text{i}^{\text{u}}\text{-}$	
„	29-30	„ $\sqrt{\text{यु}}$ „ $\sqrt{\text{दो}}$ 'to cut'	
		delet in the former...त्	
47	15	inst. IX, 19 r. IX, 9	
„	16	de. आ after नर-	
59	7	inst. aved r. ued	
„	8	„ कपिञ्जल „	कपिञ्जल-
„	32	„ VI, 3 „	VIII, 6
61	10	„ et „	at
„	24	„ अवारम् „	अवार-
„	34	„ VI „	IV
62	15	„ var- „	uer-
68	27	„ अभुक्षा- = वा r. अभुक्षिन्-	=क्षिन्

Page line

69	30	add तर्तेर्वा त्वरतेर्वा after यमनाम	
70	13	inst. 32 r. 30	
74	38	„ $\text{ईर्म}^{\circ}\text{IV}, 13$ „ $^{\circ}\text{र्म}^{\dots}\text{V}, 25$	
„	„	de. RV. I, 163, 10	
78	25	inst. तलतेर्वा r. लततेर्वा	
„	34	„ तिच्चरि- „	तिच्चरि-
79	21	„ येदनममि- „	यदेनममि-
82	13	„ $\text{j}^{\text{eu}}\text{s-}$ „	$\text{i}^{\text{eu}}\text{-}$
83	26	„ वि- „	वि
86	6	add orbhos after orbo	
87	16	inst. $\sqrt{\text{अच्छ}}$ r. $\sqrt{\text{अ}}$	
88	9	„ bows-tring „	bow-string
„	17	„ $\sqrt{\text{दृण्}}$ „	$\sqrt{\text{दृ}}$
100	3	„ सु+अपत्य- „	सु.=अपत्य-
„	4	de. a good	
108	11	inst. $\sqrt{\text{मुद्र}}$ r. मुद्र-	
118	35	„ $\sqrt{\text{इ+}}$ r. (i) $\sqrt{\text{इ}}$ 'to go'	
		or (ii) to	
119	21	„ उप+ $\sqrt{\text{नह}}$ r. उप+उद्+नह	
„	28	„ अभुक्षा- „	अभुक्षिन्-
123	7-8	„ 'having no birth'. Does it ..born? r. 'one who drives (cf. p. 100), or 'one who is driven'.	
125	27	de. Indo-Eur. offers no parallel	
127	3	inst. आयु- r. आयु	
128	34	„ $\sqrt{\text{अच्छ}}$ „	$\sqrt{\text{अ}}$
146	17	„ शित- „	सित-
147	12,13,18	inst. इम- „	इमन्-
183	in order	„ अगनायी „	अगनायी 39
„	„	„ अङ्गुलि- „	अङ्गुलि-
„	„	„ अध्वर- 72 „	अध्वर- 73
„	„	„ अनस्- 14 „	अनस्- 24
185	„	„ अवृप- 96 „	अवृप- 95

Page line

185	<i>in order inst.</i>	अमुखा- <i>r.</i> अमुक्षिन्-
„	„	<i>add</i> एकपाद्- 100
186	„	„ गन्ध्य- 131
187	„ <i>inst.</i>	स्व- <i>r.</i> स्व-
„	„	<i>add</i> नंसन्ते 15
188	„ <i>inst.</i>	पांसु- 116 <i>r.</i> पांसु- 114
190	„	„ वृक्ष- 42 <i>r.</i> वृक्ष- 82
„	„	<i>add</i> वधू- 13
„	„ <i>inst.</i>	विपण- <i>r.</i> विपाश-
191	„	<i>add</i> शकुनि- 17
203	3	<i>de.</i> अग्नि- 100

Page line

213	<i>in order inst.</i>	इम- <i>r.</i> इमन्-
232	4	„ X, „ IX,
233	4	„ 36 „ 37
234	9	„ 1, „ 8,
235	15	„ 5; „ 4,
„	29	„ 13, 4; „ 17, 5
236	5	„ VII, „ VI,
„	18	„ WIG „ WAG
237	13	„ 2, „ 10
244	15	<i>add</i> But according to PP. हाम्, यो: as two words.

